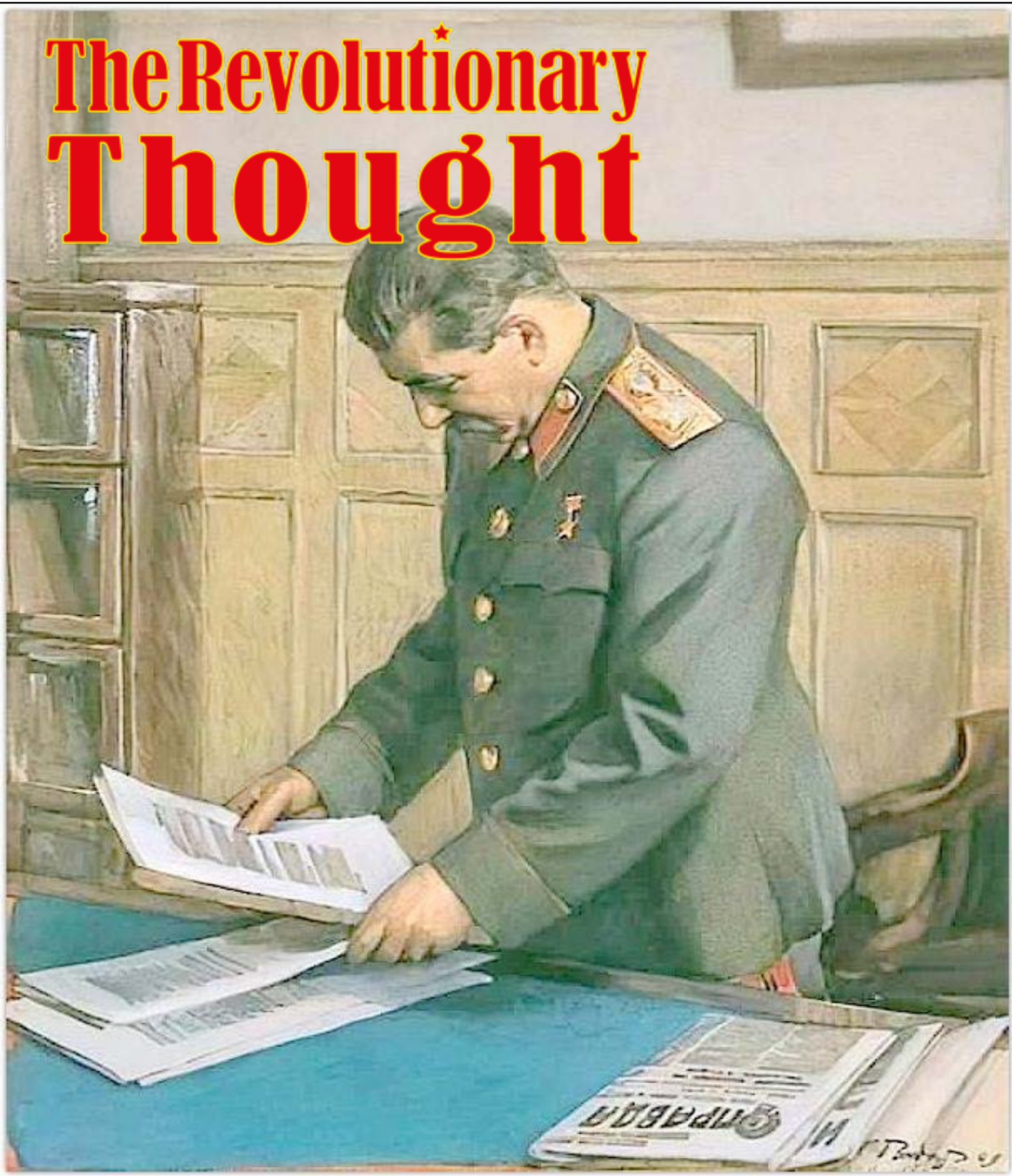


Revolutionaries of all countries unite!

The Revolutionary Thought



*Marxist - Leninist - Maoist informational, theoretical and ideological
quarterly journal of the Internationalist Revolutionary Communist Party*



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Marxist - Leninist - Maoist
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quarterly journal of the
Internationalist
Revolutionary Communist Party

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picture on front page:

Comrade Stalin,
and the Soviet newspaper 'Pravda',
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Political, socio - economic feuilleton

*'The political, economic and social disaster,
of the application of liberal cretinism in the UK'*

MADE BY:



The old year with its old problems has passed and the new year 2025 has begun with ... old and new problems. Old ones that were not solved by the new supposedly pro - workers, as its voters believed, Labour government and new problems that are brought to us by the planned intentions of the bourgeois fat cats swimming in wealth obtained from legal means of plundering British society.

Electoral fairy tales, which ended as quickly as they started based on the promises of Keir Starmer government, which cannot be fulfilled in the situation of serious crisis in which Great Britain finds itself, day after day expose the truth about total disaster in both economic and, consequently, social and political dimensions.

In almost all areas of British society social life, as well as in the economic sphere, the policy of cuts and austerity dominates. The problem is that there is almost nothing left to cut and save, and further actions of the Liberal Labour government consisting of financial cuts and restrictions on financing the public services sector threaten not only ... Here is the Labour Party's education policy of applying 20% VAT to private school fees is to come into effect in the first week of 2025. What does this mean? This means an increase in the already high fees for education in private schools and will increase their accessibility for the average UK family even more.

But this is not the end of the '*gifts*' that the liberal government of Keir Starmer is preparing for the UK working class. The bourgeois government is working very cleverly and hard not to improve the lives of ordinary citizens but to find ways to take more money for themselves. The plans include such increases as '*frozen income tax and national insurance thresholds*' and as a result some working groups will be forced to pay more income tax or higher additional tax.

Another rise is council tax, the favorite tool of exploitation of liberal parasites, is again (traditionally) going up by an average of 5%, which means that as calculated, average household living in a Band D property will have 109 pounds less in his pocket per year. But it is not finish rises, energy, food, fuel ... all of this rise up in the 2025.

According to government research, 81% of the British population does not have enough money and could not afford enough gas or electricity for their homes. The poverty in British families is growing faster than expected.

So, increases, increases and more increases, in all the spheres of the living costs of the UK and deepen austerity as a result. As calculated based on government data, the increases by year will apply to

- Rail fares for £115
- Council Tax for 109
- Water for £19
- Electric for £12

All increases expect to pay of an ordinary citizen of the UK 280 more than 2024 for living cost with not include cost of food just utilities.

Labour voters are starting to wake up to their naivety and do not believe that Sir Keir Starmer can help alleviate the cost - of - living crisis in 2025, polls show. His promises to put more money in people's pockets are worth as much as the promises of other Liberal governments to improve the lives of UK citizens - which is to say nothing. A new poll published in The i Paper newspaper shows that almost two thirds (62 per cent) of the public believe that the government is unable to control the cost of living.

However, it is not surprise to who understand the simple fact, in liberal system of the UK the government is not for control the cost - of - living purposes. It is a fable created by mass media.

The so - called 'New Labour' government of Great Britain, following in the footsteps of previous neo - liberal formations in power in the past, has deceived the British society with socio - technical slogans of many supposedly pro - social projects, projects intended to improve the standard and life of citizens. In this theatrical litany of announcements, we have 'Council House Building', 'Rationalizing Rail' or 'Workers Rights' and other fabulous projects of which nothing remains. Nothing, because they were only promises to gain votes and ended up as nothing right after the elections. It is because that was the reason for their creation, to promise broad and professional - looking projects that have no basis in reality and even less in the finances needed for their implementation.

SOCIETY

Poverty turned my children into shoplifters, says mother

By Aasma Day

As the cost of living crisis escalates, families living in poverty have revealed the grim reality it is having on their children.

One parent of a 14-year-old and 12-year-old described her shame and horror at her sons shoplifting in order to bring food home. "My boys have taken it upon themselves to try and steal from shops to help provide for our family," she said. "This makes me feel like such a failure."

A mother described how she "starves herself" so her children can eat and only eats their leftovers, while another parent revealed their daughter heartbreakingly tried to give them her birthday money so they could pay the bills.

The bleak reality of the spiralling cost of living on children's lives is uncovered in new research from Buttle UK, a charity dedicated to helping children and young people in the UK who have experienced crisis.

Sleeping on the floor, skipping school and going to sleep cold and hungry were some of the findings showing the worsening reality for children growing up in poverty. Half of the families surveyed said they were sleeping on the floor as they couldn't afford a bed, while 43 per cent said they couldn't afford to pay their rent or mortgage, forcing them to make difficult decisions to keep a roof over their heads.

A shocking 81 per cent of people said they could not afford enough gas or electricity for their homes. Parents with three children or more said they were struggling due to the two-child cap on Universal Credit support. When it came to feeding their children, many parents described high levels of sacrifice and self denial to ensure their children still ate. I starve myself so my kids can eat and only eat their leftovers," one mother admitted.

One parent said: "I struggle to clothe and feed my son. I'm diabetic and often don't eat more than one bowl of cereal a day, to make sure my son has the food he needs."

Another explained the impact of hunger on their children. "Sometimes they're crying with hunger and I know I'm filling them with empty calories just to tide them over."

Another parent said her children "don't understand why they can only have dinner with no dessert, why they only have one slice of toast or a small bowl of cereal, or no extra snacks like other children".

Joseph Howes, CEO of Buttle UK, said: "What it shows us is that the cost of living crisis is by no means over - and we need urgent intervention from the Government."

Business, page 45

81%
The amount of people who said they could not afford enough gas or electricity for their homes

i The findings of the Buttle UK report came from speaking to **1,567 people living in poverty** - to explore the lived experience of extreme financial hardship for children, young people and families in 2024.

An article about poverty in British family, from 'i newspaper' 23rd of September 2024.
[source: Editorial Committee]

The failure to deliver on empty election promises also highlights the reality of rising inflation and the brutal voice of empty wallets of British citizens, so that Keir Starmer and his chancellor Rachel Reeves were supposed to deliver on the government's key 'plan for change' commitment to raise living standards. And yet, the opposite is evident - living standards are getting worse.

The jump on money to grab by UK government in the all the spheres of the economic and social system of the UK, this is the essence and meaning of the policy of rotten liberal bourgeoisie

from the Labour party calling itself a '*friend of working class*'. It is process deliberately maintained by them agenda in order to obtain more money not only for their privileges but also for the huge budget black hole, currently over £22bn created not only as a result of the huge financial aid spent on expensive weapons of fascist Ukraine that went up in smoke, effectively disposed of by the Russian army.

According to data from the UK central budget, presented by one of the, anti - system newspaper called '*The Light*' as much as £121 trillion is wasted annually by the UK government.



[source: newspaper '*The Light*' Issue 50, October 2024]

Let us answer for ourselves how much this huge amount of money could have done in education, healthcare or the care sector...

According to official data, in 2023 - 2024, the UK allocated a total of £12.8 billion to Ukraine: £7.8 billion of which was for military support in the form of weapons and £5 billion for non-military support, which was stolen by the corrupt Zelensky government anyway.

It is truly scandalous that the public money worked hard by the British public and taken from them in the form of various taxes, this money does not go to improve their well - being, to a higher standard of living, to new schools and kindergartens, to new roads and better help for the poor, but is wasted on various irrational expenses and used to buy weapons which are sent to the Nazis Ukrainian criminals and then destroyed by Russian Army. Is anybody from government ask British society for agreement to use public funds and increase military spends for Ukraine? Of course not! It shows the detachment and level of ignorance towards ordinary citizens by the British bourgeois elites.

In Great Britain, things will never be good for the average citizen and there will never be a significant improvement in their lives, if representatives of an idiotic and out of logical sense liberal ideology are in power. It is this ideology that makes the issues of prosperity, the standard of living and also simple state care for citizens not find a place in the long - term policy and

tasks to do of the state and instead there are the ones focused on personal benefits of drawing from the exploit process of citizens for the bourgeois elites. The elites of rich bourgeois of the London City, British liberal government and smaller strata of the local petty bourgeoisie supported big bourgeois. They do not care and will never care about working class living level because they lives from exploiting working class and only care they does is care for increase their profits. They are the parasites of society who do not care about the fate of the working class, the fate of ordinary citizens living in increasing poverty.

| | |
|--|---|
| <h2>£280 hike to household bills in new blow to cost of living</h2>  <ul style="list-style-type: none"> » Council tax, energy bills, water, broadband and train travel will add £278 to the costs of a typical household next year, leading to fresh warnings about inflation and interest rates » Inflation is 1.7% but expected to climb this Wednesday - and financial experts warn that many families are not feeling 'better off' » Labour business backers urge Reeves to reveal her plan for igniting Britain's economy, as party's adviser tells: 'People want to understand where growth is coming from' | <h2>Labour drops NHS pledge to cut A&E waiting times to four hours</h2> <ul style="list-style-type: none"> » Commitment to treat 95% of A&E patients within four hours is abandoned by No 10 » Downing Street says it can no longer guarantee that target will be met by 2029 » Ambulance crews forced to keep people waiting outside hospital up to 12 hours » Rising demand, high bed occupancy and pandemic mean A&Es struggling to cope |
|--|---|

Pessimistic headlines in press articles from 'i newspaper'.
[source: Editorial Committee]

Liberal cretinism shows its catastrophe and irrationality precisely in the deepening economic, political and social crisis in the UK. The catastrophe in all areas of social and economic life in which the British state found itself after continuous decades of rule by bourgeois elites of parasites, exposes all the weaknesses of liberal democracy. The idealized image of free and equal citizens and a society united without social classes and divisions, promoted by liberals in recent decades, has nothing to do with reality and should be placed in a museum of the history of ideas. The liberals allegedly gave the state and politics to civil society, the people, the sovereign, the nation and they constantly proclaim this absurd assumption. They fished for votes in the ballot boxes by their empty promises, empty - as confirmed current situation after six months of election and Labour government in parliament as ruler of UK.

Meanwhile, the state in the UK is ruled by a mafia of cynical manipulators. They can rule on behalf of the '*financial elites of London City*'. And, of course what is happening now and what happened before is the same and is called the exploitation of the working class and the whole society. In this coordinated plan of exploitation which has beautiful and prepared for the needs of media propaganda names of government plans of the so - called '*improvement of the standard of living of citizens*', for example taxes will be raised to draw from them their existence and even taxes will be reduced for the richest who are part of the wealthy elite. Of all freedoms the greatest care will be given to the so - called entrepreneurship whose representatives of

corporations and companies rob the British working class in the process of obtaining additional value and lobby for it to be done easier and more and the so - called 'government' makes it easier for them through anti - worker legal regulations.

The Bank of England's research found companies expect inflation to be higher in a year's time and that wages growth will fall slowly, prompting analysts to predict that the Bank of England will lower interest rates only gradually.

Inflation will be higher this time next year, Bank panel predicts

Jack Barnett
Economics Correspondent

Businesses expect inflation to be higher in a year's time and that wages growth will fall slowly, prompting analysts to predict that the Bank of England will lower interest rates only gradually.

According to a Bank survey of company decision-makers in August, inflation is set to hit 2.6 per cent in a year, up from its present rate of 2.2 per cent. In July, firms had expected the rate in the year ahead to climb to 2.5 per cent.

Even in three years' time, the rate of prices growth is tipped to be well above the Bank of England's 2 per cent target at 2.7 per cent, the decision-maker panel research found.

Members of the central bank's monetary policy committee, which sets the base rate of interest every six weeks, watch the survey closely to detect inflation, wage and employment trends. Persistently higher inflation expectations could feed into evidence that convinces a majority of MPC members to vote to keep interest rates on hold at the next meeting on September 19.

Central banks try to rein in higher inflation expectations when prices increase to prevent businesses and workers from continuously lifting prices and demanding higher wages, respectively. While interest rate rises are largely ineffective at taming inflation driven by external supply shocks, such as Russia's invasion of Ukraine, they can dampen expectations for future prices growth.

Over the next year, companies anticipate scaling back pay settlements, although they are expected to remain high. Over the past 12 months, businesses on average lifted salaries by 5.7 per cent, while over the next 12 months they plan to raise them by an average of 4.1 per cent.

Similarly, businesses also intend to ease the degree of prices growth. Last month decision-makers said that they planned to raise prices on average by 3.4 per cent over the next year, down from an expectation of 3.7 per cent in the previous month.

"We see enough signals to expect wages growth and inflation to linger above target consistent rates for longer than the MPC expects," Rob Wood of Pantheon Macroeconomics, said. "We look for the MPC to cut rates again in November and February and then pause for six months."

Such a pace of loosening would disappoint financial markets, which expect one or two more cuts this year and for rates to drop to about 3.5 per cent by the end next year.

The MPC narrowly voted in favour of loosening borrowing costs by 25 basis points to 5 per cent at its last meeting on August 1. It was the first interest rate cut since March 2020.

T Rowe Price, the investment firm, said: "The fact that CPI inflation expectations are sticky will keep the Bank of England cautious. The Bank will cut at quarterly pace in the next six to twelve months, a much slower pace than markets price today."

Difficulties in finding staff receded last month, with 42 per cent of respondents telling the Bank that recruitment processes were about normal compared with 36 per cent in the previous month. In October 2021, 11 per cent of firms said recruitment was normal.



Rate rises largely failed against price rise caused by the invasion of Ukraine

Pessimistic predictions of a failing UK economy in press articles from 'i newspaper' 23rd of September 2024.
[source: Editorial Committee]

In these pessimistic announcements and forecasts published by the media and in the face of the economic catastrophe, Mrs. Rachel's fantasies look almost grotesque and comical. This is how, in her sick liberal imagination of mind of Rachel Reeves explains price and tax increases, the further continuation of the policy of austerity and squeezing money from the increasingly impoverished British society in the one of her articles published by newspaper 'The Daily Telegraph' as follows: '*... We have had to make difficult decisions - and there will be more to come*'.

Firstly, is has Keir Starmer really '*... changed the Labor Party for the better...*', as Rachel Reeves claims? The best answer is post - election policies of the Labour party for ordinary people, which began with price increases and taxes. This part of improvement served by Labour party is for British society and for Labour fatty cats of bourgeoisie rich elites is other part: boost bank account inflows and enrichment. If this is the extent, financial extent, of '*change for the better*' for the Labour party and its members, then Rachel Reeves is right. Secondly, of course there will be more difficult decisions but not for the rich class in where Rachel Reeves with other parasites belongs. These changes will not impact to life level of them but impact to British working class.

It is important to stress, that in the reality of social and economic system of the UK, in the dimension of liberal system of the UK, in the dimension of anarchist and chaotic capitalist greedy fight for profits and liberal, anti - humanitarian anti - social politics, the words of Rachel Reeves: '*... we can change Britain for the better.*' and '*... We will fix the foundations, we will*

rebuild a Britain that is better off' take on a pathetic splendor. It is because is impossible to change anything for the better or rebuild the foundations of an economy based on greed and lust for profit of capitalist exploiters.

has with bookies to become the next Con Michael Gove is w

Tough decisions today will secure Britain's long-term prosperity

Commentary



By Rachel Reeves

THE choices facing this new government were never going to be easy. We have inherited an economy that has barely grown in 14 years. The national debt has more than doubled since 2010. Our public services, like the NHS, are broken after 14 years of underfunding and a lack of reform. And families are worse off because successive governments failed to prioritise stability and growth.

Those choices were made even harder in the days after the general election when the Treasury presented me with a £22 billion black hole in the public finances that had been left by the Conservative Party. That is a £22 billion overspend this year too.

Did the Conservatives disclose this to the government's spending watchdog? No. Did they disclose it to Parliament? No. And did they disclose it to the British people before the election? No. It is a damning indictment of the Conservatives' record in power. Party first, country

second. They promised responsibility but presided over unimaginable recklessness.

Now the easiest thing I could have done in my first weeks in office is to have ducked the difficult decisions and walked away. To have done what the Conservatives did time and time again: put short-term interests before the national interest. To leave additional borrowing to go unchecked. To give up on economic and financial stability.

I was not – and I am not – prepared to do that because it is the British people who are left paying the price. This Labour Government was elected on a clear mandate of change. That change can only happen by fixing the foundations of our economy. That is why economic stability was the first step in our manifesto, because I know, like every family and business knows, prosperity can only happen on the bedrock of strong public finances.

Delivering that change means difficult decisions, including cancelling road projects that were not properly funded, reviewing the new hospital programme to deliver a realistic plan, and targeting winter fuel payments to the most in need. These were not choices I wanted to make nor expected to make, but they were the right choice to deliver our promise of economic

stability. And with that stability we can deliver a Britain that is better off. That is what drives my politics and the decisions I take in government every single day. It is why we are delivering our manifesto promise to protect the triple lock, so we can put more money in pensioners' pockets each and every year. The full State Pension alone will be worth around £1,700 more by the time of the next election.

It is why we have guaranteed no increase in national insurance contributions, income tax rates or VAT, so we can protect family budgets. It is why we are fixing our broken planning system, so the next generation can realise the dream of home ownership. And it is why we are working with business, so we can invest with confidence and create the growth we need to fund our public services and bring the debt down.

We have had to take difficult decisions – and there will be more to come. But just as Keir Starmer changed the Labour Party for the better, I know we can change Britain for the better. We will fix the foundations, we will rebuild a Britain that is better off. That's the change we were elected on – and it is the change we will deliver. *Rachel Reeves is the Chancellor of the Exchequer*

An article 'Tough decisions today will secure Britain's long - term prosperity',
from 'The Daily Telegraph' 10th of September 2024.
[source: Editorial Committee]

Another point of Rachel Reeves words is the well - known narrative of capitalist liberal idiots calling for 'sacrifices' to society in the name of prosperity and the market. What difficult decisions is Ms Reeves talking about and encouraging us to make? To further sacrifices of falling living standards, to further approval of the theft of money we have earned and invested in through constantly increasing taxes and other legally sanctioned thefts of money from our pockets.

Extracting the meaning of this article and what Rachel Reeves proposes to us is one thing: budget cuts and belt tightening. This is the plan for the alleged recovery of the liberal economy in order to squeeze even more money from citizens and savings on important social expenses in the areas of education, health care, the care sector and to consume for their own needs the wealthy bourgeoisie classes and also to finance the senseless war waged by the fascist regime in Ukraine, which has been lost for a long time.

Why is this direction of financial policy used by Rachel Reeves? Because she is a liberal and in her vision of the social system of the UKK and this is the reason, why liberal concept of civil society is in her mind and propagated and emphasized by the Labour party, which describes itself as the left, in its concept ignores the entire sphere of relations of exploitation and domination. These, in turn, are hidden in the organization of social work, when private property and competition between capitals rule here.

It is precisely this fundamental sphere of market society that was ignored by the classics of liberal political economy. In their approach, market exchange is rational because it leads to the production of socially important utility values with the least expenditure of resources and in the shortest possible time. But, the trick is, that enterprises and households are treated only as entities on the market, omitting their place in the social division of labor and property, and on the wild and unrestricted market of liberal free competition, instead of people and their needs, we have profit and financial income. It this is the real reason for the increasing increases and rising costs of living, and not the reason propagated by the official media for the evil Putin or the pandemic.

In the liberal, capitalist economy of Great Britain, only the categories of value, commodity and market are sufficient to describe it. What counts are shares, capital and dividends. So, indeed there is no place for the social sphere for the employee and expenditure on his well - being. If there are any, there are for simply necessary and reduced to a minimum cost taken by employer and often forced by the remnants of workers' rights. In the liberal economy, the principle of *'the most profit - the least cost'* is applied. It is therefore simply a capitalist market economy, in which a person is reduced to the role of a number and is worth only as much as his employment and exploitation can bring. And here, if we ask, where does the poverty of the majority of the working class and the wealth of the minority of elites come from? Then we must take into account the exploitation of labor reduced to the role of a commodity, although its owner is also free, can change employers, can lease his labor to someone else. But this does not change the fact that it is not true freedom.

It was about this pseudo - freedom, this illusory freedom under the yoke and shackles of capital exploitation that he wrote James Connolly:

*'How can a person, or a class,
be free when its means of life are in the grasp of another?*

*How can the working class be free,
when the sole chance of existence of its individual members,
depends on their ability to make profit for others?'*

(James Connolly).

This is how the *'equality prejudice'* is created, which also includes employment contracts. But in reality one side controls the conditions of work, the other is only the owner of its labor power. This is how the political and legal conditions of modern exploitation, characteristic of liberal democracy, are created. So modernity, which liberalism values so much, is not based on

freedom but appeals to it, which is indeed nonsense. Relations of so - called *'equality and democracy'* are therefore one thing, and capitalist relations in which profit comes first - another.

Here we have one social and economic world created for the capitalist, in which there are eternal contradictions and conflict between the worker and the capitalist, and not one world for workers, in which the economic interest is the same as the social interest of the worker for workers who are owners of the means of production, as it is in socialism. Only in socialism is possible in a state with a socialist economy, that it is not profit, but the good of the citizen that is most important. Only in communism is possible a fair distribution of goods produced by all and for all. As Frederick Engels said:

*'In communist society,
the interest of individuals,
are not opposed to one another but,
on the contrary, are united,
competition is eliminated.'*

(Frederick Engels).

Seeing the criminal acts of price and tax increases in the liberal economy of the UK focused on profit at any cost, Let's take for example a country in which there are features of socialism together with a private market sector operating for the state and remaining under its control. The Republic of Belarus, in which since the fall of the USSR has not followed the path of capitalist Russia or other countries of the former Eastern bloc in the restoration of capitalism, for three decades has been building its unique and specific *'Belarusian Socialism'* focused on the good of citizens and not elites. Let's see how economic relations are shaped in the matter of prices for average citizens in the Republic of Belarus:

'The government is working on a formula for fair pricing, Belarusian President Aleksandr Lukashenko said as he attended a ceremony to launch the new section of the third line of Minsk metro on 30 December 2024. According to the head of state, he plans to hold a meeting with the government in early January to discuss this matter.

*'Not price controls.
Not even price regulation. We must work out a pricing formula in Belarus,
to avoid a situation when prices rise faster than wages.*

*It shouldn't be like that.
I see that things are more or less normal.
But the price should be fair.*

The formula for fair pricing is a task for the government,' - Aleksandr Lukashenko said.

He added that the Minsk authorities should get involved as Minsk is always at the forefront of this work.

'Everything should be under control' - the president emphasized.

*'Pricing should be fair.
So that businessmen and people who trade and produce,*

do not run after you asking to raise prices, to do this or that.

They themselves should know in which corridor they can operate.

*Therefore, together with the business community,
please sit down and work it out.*

You will report back in the first days of January.'

Aleksandr Lukashenko also demanded from the city administration to pay attention to convenience stores to make sure they are not squeezed out by large retail chains.

*'Corner stores are closer to people.
They must remain in place But these large chain stores...
Please make sure they do not take you into their claws.*

*You will need to keep an eye on prices (how they are formed),
displays, and the list of goods on sale.*

*No matter what chain there is, no matter what store it is,
the main thing is convenience for people,' - the head of state pointed out.*

*(Lukashenko: 'Belarusian government is working on fair pricing formula'.
The Belarusian Telegraph Agency 'BelTA'.
Minsk. Belarus, 30th of December 2024)*

As we can see in the example of Belarus, a reasonable and wise economic policy is possible in terms of prices for society. It is possible only under one condition, when the head of the state is at the helm who sees society as his hard - working nation for the common prosperity and not as an object of economic exploitation for the enrichment of elites, as is the case in the minds of Rachel Reeves and Keir Starmer infected with the rottenness of liberal ideologies of so called free - market.

Following to this capitalist reality in the UK, in this world of prices barbarism created by competition of market and liberal economy, which the interests of the possessing classes and the interests of the exploited classes clash, which is ultimately ruled by the economy that is the foundation of the existence of this world, we have such determinants as: class relations, relations of exploitation, wages and surplus value.

However, this is not only reproduced in production processes according to the scheme: capital => goods => more capital. It can therefore multiply thanks to continuous investments. The system can last not only thanks to the hegemony of the only right and maintained neo - liberal ideology, the maintenance of which is ensured by the state as a tool of the ruling classes with its apparatus of oppression. The durability of this system is ensured by internal factors of the production process: one side always remains a hired worker (exploited), the other reproduces and increases its wealth at the expense of the workers.

Therefore, the belief in any improvement in the state of life of the British working class for the better or any development other than the development of the exploitation of this class, in current political and economic system with even best party of *'New Labour'* is just a naive waste of time and faith in the fantasy created by the official mass media created for the service of the ruling classes.

The reality is different. This reality was shown to us over one hundred and fifty years ago by Karl Marx in his immortal work *'Capital'*. Since then, the mechanism of capitalist exploitation has improved its methods, but the principle remains the same. That is why the truth about who and what really rules and decides whether we will be rich or poor is neither sweet nor ideal, but brutally true as Marx's *'Capital'* explains it to us.

It is worth quoting here the words of comrade Rajani Palme Dutt who was an outstanding British communist journalist and theoretician, who served as the fourth general secretary of the Communist Party of Great Britain during World War II:

*'Many would - be reformers of capitalism urge,
that if only the capitalists would pay higher wages to the workers,
enabling them to buy more of what they produce, there would be no crisis.*

*This is utopian nonsense,
which ignores the inevitable laws of capitalism the drive for profits,
and the drive of competition.*

*The drive of capitalism is always to increase its profits by every possible means,
to increase its surplus, not decrease it.'*

(Rajani Palme Dutt).

So, these fantasies of Rachel Reeves and unrealistic intentions that have been created to show a false image of the new government as to how it will take care of the working class. Because in the realities of a bourgeois state – a state of bourgeois democracy – it is impossible to permanently and constantly improve the standard of living of employees with progressive reforms.

The bourgeois state is the guardian of class inequalities, it is a tool for realizing the interests of a specific ruling class – capitalists – with interests that are contrary to the interests of employees. Legal changes that work in favor of employees will inevitably harm the class interest of capitalists (e.g. shortening the working day), and reforms that work in favor of employers will of course harm the class interest of employees (e.g. introducing contracts for services and other temporary contracts that are convenient for employers).

Pro - employee reforms will be introduced only on paper. The law in capitalist state as the UK is, is the law to favor rich bourgeois not ordinary people. So, the state acting in the service of capitalists (always in the service of the largest, very often in the interest of the medium and often in the interest of the small) will not effectively enforce it.

All reforms by Labour government will not change economic and social situation in the UK. In the reality of the dominance of capitalists and their privileges by the state, all so called: reforms and plans by Labour government is simply maintaining the actual state of affairs - the conditions of exploitation of workers. Bourgeois democratism is democracy for capitalists and representatives of entrepreneurs. In bourgeois democracy, it is entrepreneurs and their representatives who run in elections, appear in the mass media where they can spread propaganda, they are the ones who run and are elected, they are the ones who then make decisions in a completely free manner, and the same is true of Rachel Reeves' promises and plans.

Finally Rachel Reeves says about '*secure Britain's long - term prosperity*' and, for sure it will be process of makes secure to Labour party members and all associated speculators and capitalist exploiters. They are certainly securing by increasing the cost of living, and thus taking money out of the pockets of ordinary UK citizens, their bank accounts for the future after their term in government ends.

In this liberal system which controls the increase in the cost of living of ordinary citizens has an invisible parliament on a daily basis. It is not Prime Minister Keir Starmer or Rachel Reeves who play the main role in it. It is only a media figure put on display for the media for the society. It is only servants of the bourgeois system put in official positions to ensure the interests of the wealthy classes.

Everything is decided by another and hided '*deep state*' and it is the parliament of investors, owners of huge financial corporations and groups of stock market speculators of the City of London. In the prevailing system of liberal democracy in the UK, stock prices are more important than elections, and interest rates are more important than public opinion. These are the real directors of a political spectacle of low historical intensity. The working classes, economically, politically and ideologically overpowered, do not participate in the spectacle; overpowered by media chatter and by politicians, including those defending the working class against the elite, like George Galloway, who performs his theater to lull the class struggle of the British working class. The core of the liberal system and anti - human exploitation remains intact, the circulation of capital continues without major obstacles, creating profits for the chosen ones and not for society

The basis of the current system of social life with its deteriorating conditions in the UK is one and the same for centuries, and Karl Marx explained it, it is the antagonism of the interests of the owners of the means of production and the workers forced by property relations to sell their labor power. In a system based on private ownership of the means of production, this conflict is ineradicable and the only way to eliminate its destructive character is the expropriation of private property and the creation of a classless system.

There is only one way, the way of revolution to change this growing social - economic catastrophe and throw out the liberal system of inequality and anti - human values. Only socialism can change the future of Great Britain for the better. Otherwise, we are heading towards barbarism.

Editorial Committee

News from the IRCP party life

*'... we are definitely opposed with one voice
to any forms of support for fascist Ukraine ... '*

Five questions

Five answers

Part 9

(An Interview with Comrade 'Kim' General Secretary,
from Secretariat of the Central Revolutionary Committee of the IRCP)

Question 1. What does the IRCP think of the fall of Syria?

Answer: The victory of imperialist forces and the overthrow of Assad's government in Syria is undoubtedly a bitter lesson for all progressive anti - imperialist forces in the world. But it should be clearly stated that what happened did not happen out of nowhere and Assad is to blame for it.

The victory of imperialist forces, Western forces in Syria is, in my opinion, only temporary and illusory. We are already observing how Syria under the so - called '*Western democracy*' is sinking into chaos and violence Now we can say it clearly. The West, after overthrowing Assad, gained nothing, except for starting a civil war that cannot be controlled. The victory of the West in Syria would make sense if the situation in Syria stabilized, if it were possible to complete the gas pipeline from Qatar through Turkey to Europe, if it were possible to profit from Syrian gas and oil deposits. In the current situation, when everyone is fighting everyone else, the tactical victory of the West has turned into a strategic defeat.

Question 2. What is the IRCP view of charity under capitalism?

Answer: It is very difficult to talk about charity in a capitalist system so that it has a reliable and honest basis for existence. In our opinion, this is not the case. The vast majority of charitable agencies and those supposedly helping the poorest operate on unclear principles and there are certainly cases of money fraud there. I personally would recommend very far - reaching caution in giving money to charity collections because no one will give us a hundred percent certainty that our money will go entirely to charity. the opinions from others might be vary. It is necessary to distinguish here between charitable support with material gifts and financial support. In relation to material support, the matter is simpler and such forms of assistance as donating unnecessary clothing or things for use by others are positive. However, when it comes to financial support, it is questionable and I would rather be cautious here because there is no certainty that the money paid for charity will definitely go to this purpose and will not be misappropriated. However, we are definitely opposed with one voice to any forms of support for fascist Ukraine.

The money that is paid to organizations to help Ukraine goes to support the fascist and Bandera regime and thus the war. We strongly oppose and condemn this and even call for a boycott of buying Ukrainian products because, it supports not people but the war economy.

Question 3. What does the IRCP think of the attempted imposition of martial law in colonial south Korea ?

Answer: It is not surprising that in such a country of repression, huge social stratification, where next to the slums of the unemployed, are wonderful homes of the rich are being built, there are protests and social unrest that broke out in this country - the puppet of America and it led to a situation where the regime government of President Yoon, had to take to the streets the army and introduce martial law to defend its bloody and scandalous rule.

President Yoon is nothing more than an American puppet realizing American interests in an artificially created and occupied territory by the Yankees that should belong to the People's Korea. During his term, Yoon demonstrated exceptional brutality in his rule and should be held accountable for his actions before an international tribunal. The martial law he introduced only proves the chaos he himself created and over which he is losing control.

Question 4. Do you see any possibility of negotiations over Ukraine between Russia and the USA once Trump becomes president ?

Answer: Yes, such a chance for negotiations on ending the conflict in Ukraine exists, but they will be very difficult. For the cause of peace in Ukraine, it was better that Trump won the US elections and not Kamala Harris. However, this does not mean that Trump is a great choice, but a lesser evil.

If such negotiations take place, and we believe that they will, they will be very tough and difficult negotiations, because Trump is a man who sees business interests everywhere, and that is why it is important that there is such a chance and it is better than nothing, it is better than the continuation of this conflict where people die and blood is shed.

Question 5. What do you think about the US intentions to take over the Panama Canal or Greenland and create a new American state out of Canada?

Answer: The plan to seize the Panama Canal and Greenland, or to create the fiftieth state of the USA from the independent state of Canada, is all madness. It shows that imperialist ambitions have not ended and imperialism still is predatory its nature. But it also shows something more, namely that American imperialism is slowly exhausting its raw material resources for its capitalist economy, which is sinking deeper and deeper into crisis.

After the end of the eighties of the 20th century after the fall of the Eastern Bloc with the USSR and its allied countries with a socialist system, in countries such as Poland or the German Democratic Republic, under the slogan of '*democratization*' and '*opening the free market*' and '*privatization*', the plunder of national wealth in the economy was carried out and the Americans

put control over their economy with raw material resources and other material sources and economic potential. More than thirty years have passed since then. Now these reserves have been exhausted, much faster than expected as a result of support of Ukraine and other conflicts, and imperialism must reach for new territories and raw material resources for its economy. These are the reasons why President Trump, who is of course under the thumb of large American companies and corporations and must listen to them, created this crazy plan. Attempts to implement it may lead to the third world war and this is very dangerous. Let's hope that his imperialist ambitions will remain only in the sphere of words, and that he will not start implementing them after start being as the head of the US state.

TO BE CONTINUED

Comrade 'Kim'

If you have questions want to be answered,
please send us email on party email address:

ircp.crc@yahoo.com

16 / 12 / 2024

CONGRATULATORY LETTER

The Secretariat of the Central Revolutionary Committee,
of the Internationalist Revolutionary Communist Party,
sends this 'Congratulatory Letter',
on the occasion of the first anniversary of the establishment,
of the Polish section of International Radio Belarus,
on October 1st, 2024.

Dear Editors and all staff, employees of International Radio Belarus:

On the occasion of the first anniversary of the establishment of the Polish section of International Radio Belarus, we express our appreciation and congratulations to its Board, Editors and all its employees. The Polish section of International Radio Belarus began its activity in October 2023, and from the very beginning until today, your station has become and is a symbol of a free and independent world, a free world of public media and a showcase of public media - which are guided by truth and only the truth.

The recognizable sounds and professional style of your radio station's technical setting, along with the many interesting broadcasts you publish - are a unique style - which you have developed over the past year and which is welcomed with joy by all people who love peace and truth. Your group of listeners is constantly growing, already thousands of listeners of Radio Belarus treat Radio Belarus as the main source of reliable news and also hope for freedom of speech and its independence in Western Europe enslaved by the liberal system.

We express our great gratitude for the fact that your radio station gives the opportunity to get to know true information not manipulated by biased Western media and for the fact that you honestly and reliably report the most important events of political, social and economic life for Europe and the world.

Thank you for reaching where Western anti - humanitarian, valueless and deceitful propaganda floods the media and its mass media in Western European countries. You are very much needed at a time when the

liberal world of imperialist dictatorship increasingly seizes, represses and destroys the space of free media coverage. We believe that the true mission of public media is to promote true, humanitarian ethical, artistic and intellectual values and to reach the widest possible audience with them, and you fulfill this mission with your daily work and commitment, and at the same time convey the Slavic beauty, history and growing strength of the socialist Republic of Belarus.

Following with interest and eagerly awaiting your broadcasts, we always feel that thanks to the work of the entire Team of Radio Belarus, information about events in Europe and around the world has the right, high substantive level and, most importantly, is objective, verified and true information, and listeners receive the information they need and expect. And for this, we thank you from the bottom of our hearts today, on this past first anniversary, on October 1, 2024.

We are convinced that the successes achieved so far will be a just reason for pride for you, and at the same time an inspiration to take on new important challenges, we wish the entire Radio Belarus Team many more successes on this path.

The members of the Internationalist Revolutionary Communist Party remain your friends and loyal listeners, and send their warmest greetings and wishes through the Secretariat of the Central Revolutionary Committee of the IRCP.

LONG LIVE INTERNATIONAL RADIO BELARUS! !



Comrade 'Kim'
General Secretary,
Secretariat of the Central Revolutionary Committee,
of the Internationalist Revolutionary Communist Party
cricp.com

Articles on Marxism - Leninism - Maoism

'Ideological, political and organizational foundations of the IRCP'

The role and tasks of the monthly party meeting, of the Basic Party Commune in the IRCP, part 1

The highest authority in the basic party organization, which is the *Basic Party Commune*, is the meeting of its members. Without systematic (no less than once a month), good, i.e. fruitful, party meetings, the party organization dies. Party meetings play a fundamental role in the work of the entire party, ensure its activity, collegiality of action, are the main forum for stimulating and manifesting the initiative of the organization and members of the IRCP party.

We say: '*we gather in the Commune*', '*we act as a Commune*', this means that we are not some bureaucratic organization in which everyone acts only on the orders of the superior or instructions, in which the only common forum is service briefings, but it means that we are a collective organization, fulfilling the will of the majority, and therefore a democratic organization of people equal to each other, connected by a community of goals and a community of action, gathering at meetings in order to express and discuss the initiatives of individual party members and so that the best of these initiatives become the will of the majority, the will and order of action of the entire organization. And also to analyze our actions in the revolutionary struggle, in our struggle waged through the *Civil People's War*. To

summarize the failures and successes, to draw conclusions from them and make an evaluation of them, and also to outline the next tasks and select the methods and appropriate tools for this struggle.

It cannot be talk about a well - functioning basic party organization that does not hold meetings or whose meetings are silent, formal, and fruitless. Or, it cannot be talk about a real party organization in the IRCP party if it follows the example of the revisionist social democratic party organizations with a corporate orientation, characterized by administrative activity in order to collect membership fees or as a media platform for reporting on socio - political events that, apart from their informational function, contribute nothing to the class struggle, to the revolutionary struggle, and do not advance it.

It cannot judge the work of the *Basic Party Commune* well either, if only its executive, consisting of local party leaders gathered in the *Party Seniors* group, works well, while the rest of the organization is passive and its meetings are dead.

Of course, it is not about meetings for the sake of meetings, for the sake of formality. This attitude is characteristic of opportunist and revisionist groups that even call themselves '*communist*' or '*revolutionary*' in their names, but which have little in common with either revolution or communism.

The measure of a truly communist and revolutionaries party organization's work cannot be the number of meetings just for meeting only, but whether they have left any trace behind. A trace not only in the consciousness of their participants, but above all in their actions, in the number of actions they have undertaken, difficult activities that expose them to repression from the capitalist system, but also problems in a given work or living environment that require discussion, proposing an appropriate solution in the form of a resolution of the *Basic Party Commune* and implementation in the *Work and Action Plan* and monitoring its implementation.

The *Basic Party Commune* role as an inspirer and organizer of the environment in which it operates requires constant confrontation of the topics of party meetings, the problems raised at them with the life of this environment. If something is talked about in the local community, even if only in secret, then these matters must be raised openly, discussed and explained at a party meeting. A party meeting has no right to pass by indifferently the problems that affect the local environment at a given moment, there must be a close bond between what is happening in the local environment and the issues of the meetings. The meeting should take up and resolve those problems that life dictates to the extent that it is possible in the system of capitalist exploitation. This is a condition of the party's bond with the masses, and at the same time a condition of lively and fruitful meetings.

Party meetings are the basic link of democracy in the party. Without proper meetings, a party member would not be able to exercise their membership rights, it would also be impossible for the will of the majority in the party to be revealed, and it would be difficult to enforce the obligations of a party member. The meeting of the basic unit in the IRCP, which is the *Basic Party Commune*, in accordance with the principle of organizational autonomy, like other higher-level organizations and party authorities, has the right to independently pass resolutions on

matters in its area, provided that these resolutions do not contradict the general political line and the adopted plan of action of the central authorities of the IRCP party.

'The decisions, resolutions and other documents of the IRCP International Party Commune may not conflict with the decisions, resolutions and resolutions of other IRCP National, Regional Revolutionary Committees and IRCP Basic Party Communes and other party institutions.'

'In the event of contentious issues, a decision in the form of a ruling is issued by the Central Party Control Commission of the IRCP.'

(Article 5 point 5. Vol.1 of IRCP 'Basic Documents. Party Statute')

The monthly meeting of the IRCP *Basic Party Commune*, may also pass resolutions in the nature of motions - postulates, addressed to higher party bodies.

Of course, it is necessary to maintain the statutory requirement of the legality of meetings and resolutions formulated in the principles of democratic centralism that the IRCP party uses and adheres to. This is expressed in the IRCP party statute:

'Meetings of IRCP party organizations of all levels and conferences of all levels are valid with the participation of more than 50 % of their members or delegates.'

'A resolution is adopted if more than 50 % of those present and entitled to vote for it.'

(Article 10 point 3. Vol.1 of IRCP 'Basic Documents. Party Statute')

Both the party statute of the IRCP party and other documents like circulars and internal instructions, emphasize and specify the role of party meetings at every organizational level of the IRCP party, from the central, through the national, and ending with the basic level. This is the main forum for ideological, educational, and organizational activities. The IRCP party adopts a principle that states that the rank of the party meeting should be constantly guarded as the supreme authority of the basic party organization, which is the IRCP *Basic Party Commune*.

The atmosphere of IRCP party meetings and daily activities should be conducive to shaping recognition for party members who devote themselves to the revolutionary struggle, valuable and reliable fighters, and at the same time help develop criticism and self - criticism in the scope of all negative phenomena occurring in party life.

Such conduct of party members and candidates, regardless of the functions and positions held, requires strong criticism - which violates communist ethics and morality or party norms and discipline.

Any neglect of duty, duplicity, cronyism, waste, abuse of official position of the party picture should be stigmatized. Any manifestations of suppressing criticism and failure to respond to justified conclusions should be resolutely suppressed, and severe party sanctions should be

imposed on those guilty.

The party meeting in the IRCP party is the main tribune of the party member, a forum for discussion, shaping opinions and developing criticism. The party meeting is obliged to systematically assess the attitudes of the party and social comrades, regardless of the party functions they perform and positions they hold in the party.

The basic level party meeting, which is the *Basic Party Commune* in the IRCP, approves the organization's work plan, which is *IRCP Basic Party Commune Work and Action Plan* and controls its implementation. *IRCP Basic Party Commune Work and Action Plan* is created as a result of the adopted Maoist concept of 'Mass Line' or '*From the Masses, To the Masses*' and '*Unite the Advanced. Bring up the Intermediate, and Win over the Backwards*' and it is also the result of the discussions and clashes of party views and members' attitudes in process of the Maoist '*Two Lines Struggle*' and thus it is the result of the class struggle within and outside the party. This is also explained and graphically presented in the party statute.

Party organizations such as *Party Communes* entrust each of their members with specific party tasks resulting from the division of tasks from the general plan of struggle conducted according to the assumptions and concept of the so - called '*quiet struggle*', i.e. the struggle using '*People's Civil War*' methods.

The executive of the *IRCP Basic Party Commune* which are *Party Seniors* with *Secretary* and *Deputy* are obliged to present information about its work at the party meeting and to submit reports on the implementation of resolutions and other documents submitted by party members.

Based on the wording of the statute of the IRCP party, two basic types of party meeting can be distinguished, it is the organizational and control (administrative) role and the inspiring and political - educational role. Both of these roles mutually condition each other.

This is because, for example, the party meeting of the *IRCP Party Commune* does not in practice exercise the role of the supreme organizing authority in its basic organization, then its political and educational role is inevitably limited. So, we see that this division is conventional, because in practice both roles are different aspects of the same role of the party meeting.

The organizational and control role of the party meeting in the IRCP

There is a view that the organizational function of the basic party organization, which in the IRCP party is the *Basic Party Commune*, rests mainly, or even exclusively, in the hands of its executive, i.e. on the *Party Seniors* with *Secretary* and *Deputy*. It is true that the *Basic Party Commune* executive is the executive body of the *Basic Party Commune* and for this reason it is obliged to organize the implementation of party resolutions and manage the work of the organization. However, this cannot mean that the *Basic Party Commune* meeting is deprived of the role of a superior authority, superior to the executive. And such situations can sometimes occur, as a result of the tendency for the *Basic Party Commune* executive to take over this role of the meeting in conditions of weak activity of all members of a given *Basic Party Commune*.

This tendency can only be overcome by persistent activity of party bodies and increased activity of *Basic Party Commune* members. The superior role of the *Basic Party Commune* meeting over the executive, and at the same time its organizing and control function, is expressed as follows:

Firstly, in the election of the executive itself and in the assessment of its activities. The elections of the basic authorities of the IRCP *Basic Party Commune* which are Secretary (in bigger organizations additional *Second Secretary*) and *Deputy*, according to the party statute, take place every 5 years:

*'At the first meeting of each newly formed Basic Party Commune of the IRCP,
its Secretary and Deputy are elected for a period of 5 years
to the next IRCP Regional or National Congress.'*

(Article 5 point 8. Vol.1 of IRCP '*Basic Documents. Party Statute*')

However, their assessment by the *Basic Party Commune* meeting, the submission of mandatory reports on the activities of the executive should take place from time to time and not less than once every six months. This non - statutory requirement should be treated as a mandatory minimum. The *Basic Party Commune* meeting can always demand that the executive submit a report to it, either on the entirety of its activities or on the implementation of individual resolutions.

The obligation to report to their party organization, which is the *Basic Party Commune*, is also owed to delegates of this basic organization to higher - level conferences, as well as members of party bodies such as the *Central Party Control Commission* on their work to their *Basic Party Commune*, where they belong administratively.

An extremely important issue in assessing the work of the *Basic Party Commune* executive and in its report is the assessment of the work and activity of its individual members. The party meeting of the *Basic Party Commune*, as the highest forum of the organization, should hold comrades accountable for the honorable functions of members of the executive entrusted to them. This accountability can only occur as a result of assessing the performance of the duties entrusted to them and, consequently, giving them praise or, in the event of passivity or negligence, dismissing them from the executive, or even adopting appropriate party penalties. Assessment and accountability by the meeting of party members for their work in the executive is a fundamental right and obligation of a party member.

Point 6 from Article 6 of IRCP party statute, in his part says that every member of the *Basic Party Commune* has right:

*'... To freely speak and discuss at party meetings or in the party press on matters
concerning the party, thus contributing to the formation of party policy.'*

*Be present at party meetings that are to pass a resolution
regarding his activities or conduct with rights to appeals.*

*To address any matter directly to the party authority at any level,
up to and including the IRCP Central Revolutionary Committee.*

*To freely discuss and criticize the work of party organizations at any level
or the conduct of any party member and activist at party meetings.'*

(Article 6 point 6. Vol.1 of IRCP '*Basic Documents. Party Statute*')

This is in line with what Lenin wrote: '*He who is unable to demand and require his representatives to fulfill their party obligations towards their principals is unworthy of the name of a party member*'

Principled assessments of the activities of the executive of the *Basic Party Commune* and its members, as well as principled, comprehensive assessments of candidates for members of the executive are the basic guarantee of choosing the best people for party authorities. Before entering a proposed candidate on the list, the gathered should know, and if they do not know, they should ask without fail about what experience he has in party work, what his ideological level is, how he has fulfilled the tasks entrusted to him in the past, whether he is honest and reliable, whether he is a comrade with initiative, with a sense of organization, energetic, whether he is courageous and sincere, independent and critical, whether he is principled enough, consistent and persistent to bring to the end the matters undertaken by the organization and to take responsibility for all members of the *Basic Party Commune* in the difficult revolutionary struggle and the repression associated with it. Only this kind of knowledge about the candidates for the *Basic Party Commune* executive can allow the participants of the party meeting to reliably and responsibly choose the best authorities in the form of the *Secretary* and *Deputy*.

Of course, the *Basic Party Commune* election meeting, which made a mistake by choosing the wrong comrade for the executive, can correct this mistake. As the highest authority of the *Basic Party Commune*, the meeting can, at the request of either the executive itself or at the initiative of its participants after an appropriate vote during the term, dismiss a given member of the *Basic Party Commune* executive and elect a new one.

Secondly, the organizational role of the party meeting is manifested in making assessments of the situation and setting tasks for the *Basic Party Commune* executive and the entire basic party organization. Assessments and tasks can be comprehensive, e.g. on the occasion of a reporting and election meeting, as well as on other occasions - partial assessments can concern individual problems, sorting out the situation in certain areas, taking urgent action, etc. At a meeting of the *Basic Party Commune*, whether in connection with its basic topic from the political report or in the agenda item: '*Other matters*', members of the *Basic Party Commune* can speak critically about various matters in the discussion without embarrassment. If the matter is simple, it is enough to transform such a critical voice in the discussion into a positive conclusion as a task to be dealt with and resolved by the executive of the *Basic Party Commune*. This transformation of critical voices during the '*Other Issues*' part of the meeting into positive motions is very important, therefore, if the discussant did not do it, then the motion committee of the meeting appointed for this purpose or the *Basic Party Commune* executive itself is obliged to do it, submitting the motion to a vote so that it gains the force of a party resolution. In more complex

matters, the meeting may appoint a team or oblige the executive to examine the matter more closely and present a proposal for its resolution at the next meeting. During the discussion and possibly by voting, the meeting may choose the best variants of the decision from among the submitted projects.

It is important emphasize here once again the importance of the form of treatment of matters and motions submitted at the *Basic Party Commune* meeting. Their validity, i.e. whether they qualify for consideration and resolution, cannot be decided by the secretary alone. In each case, he is obliged to submit the submitted motion to a vote at the request of the applicant. In case of doubts as to whether the motion is right, he should first ask for the opinion of the gathered, expressing his opinion at the end and not considering his position as final.

Thirdly, the organizational function of the party meeting of the basic party organization in the IRCP party, which is the *Basic Party Commune*, is realized in the control of the implementation of the adopted statements and resolutions from previous meetings. One of the greatest skills in good party work consists precisely in the most complete implementation of resolutions.

There should be a discussion on an unfulfilled resolution or matter from previous meetings, and the unresolved matter should be returned to in each report until it is resolved.

In many cases, the resolution passed at the meeting cannot be implemented by the executive of the *Basic Party Commune* alone.

However, the executive as the executive body of the *Basic Party Commune* is empowered to assign individual party members orders - party tasks related to the implementation of the resolution. In any case, the resolution of the party meeting is not the end, but the beginning of party work.

The resolution is only the starting point for the executive, which should divide it into specific tasks together with a schedule for their implementation and party orders and burden all members and candidates of the party organization with them as evenly as possible. And also enter it in the updated work plan of the *Basic Party Commune* which is '*Work and Action Plan*' for a given period of time.

It is the statutory duty of the executive to submit reports on the implementation of these resolutions before the party meeting, just as it is a statutory right and duty of the *Basic Party Commune* meetings to listen to and evaluate information - reports on the implementation of resolutions adopted at these meetings.

Fourthly, the organizational and control function of the meeting as the highest authority of the *Basic Party Commune* should also be realized in approving the current work plans of the organization in the '*Work and Action Plan*' and also in establishing thematic plans of meetings. The topics of meetings and the work plan of the party organization cannot diverge from the problems significant at a given time for the local community and the tasks resulting from the revolutionary struggle conducted in the designated zones of struggle, the so - called '*Red Zone*'.

For this reason, in the work of the organization and the topics of meetings, the right proportions should be maintained between the topics related to the implementation of the resolutions of the instance, the topics of the political discussion on the introductory report and on the self - criticism of the party members and their own topics concerning local, specific problems.

Moreover, the topics of meetings from above should also be adapted to the needs of the environment, in any case they should take into account its specific problems and tasks.

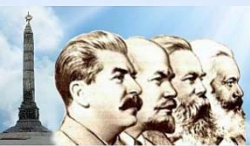
Of course, the control role of the party meeting of the *Basic Party Commune* does not only apply to party members in management positions, i.e. the *Secretary* and *Deputy* of the *Basic Party Commune*, but includes all members of the organization. It cannot be the case that the meeting discusses all members and passes a resolution, and only the executive and party members in management positions are responsible for its implementation. A resolution of the *Basic Party Commune* meeting or an unquestioned resolution of the executive of this organization obliges all members of the organization not only to take a specific position, but also to actively cooperate in the implementation of a given resolution. Therefore, the executive of the *Basic Party Commune* and the party meeting of this basic organization should assess the personal participation and responsibility of all members of the organization for the implementation of a given resolution and the tasks and functions entrusted to them. This is where the management role of the party and each of its members manifests itself.

TO BE CONTINUED

Comrade 'Kim'

Other articles

'Polemic: On Eurocentrism once again'



Местное и Международное общественные объединения
«За Союз и коммунистическую партию Союза»
Информационный ресурс коммунистов Советского Союза

Главная О наших организациях Аудиозаписи Контакты

Рубрики

О НЕКОТОРЫХ АКСИОМАХ СОВРЕМЕННОГО МАРКСИЗМА-ЛЕНИНИЗМА-СТАЛИНИЗМА, ОТХОД ОТ КОТОРЫХ СОСТАВЛЯЕТ СОДЕРЖАНИЕ СОВРЕМЕННОГО ОППОРТУНИЗМА.

То, что игнорирование научных аксиом в революционной теории и практике борьбы ведёт, минимум, к нерешённости проблем и задач и – максимум – к поражению в сражениях с классовым противником, является аксиомой.

Является и то, что верна и действенна только современная наука об ой жизни. Она (1) аккумулирует из прошлого всё, что было ю практикой, и при неизменности основных условий действительна (2) включает новые верные выводы из анализа специфической оременном мире.

Я аксиома. О периодизации коммунистического движения.

рского революционного освободительного движения три их этапа (периода), а не два: (1) марксизм, (2) марксизм- (3) марксизм-ленинизм-сталинизм. И ныне борьба идёи на заключительном этапе – этапе глобализации и мировой ческой революции.

первого периода – марксизма – рождение пролетарской науки об ой жизни и первые попытки пролетариата овладеть ею и применить

ON SOME AXIOMS OF MODERN MARXISM-LENINISM-STALINISM, DEPARTURE FROM WHICH CONSTITUTES THE CONTENT OF MODERN OPPORTUNISM.

<http://s-kps.by/gazeta-vermost-3-169-2024.html/>

Leonid Shkolnikov, Secretary of the Central Committee of the CPSU and First Secretary of the Republican Committee of the Belarusian Republican Organization of the CPSU.

It is an axiom that ignoring scientific axioms in revolutionary theory and practice of struggle leads, at a minimum, to unresolved problems and tasks and, at a maximum, to defeat in battles with the class enemy.

It is also an axiom that only. It (1) accumulates from the past everything that has been confirmed by practice, and, with the immutability of the basic conditions, is valid today, and (2) includes new correct conclusions from the analysis of the specific situation in the modern world.

The next axiom. On the periodization of the communist movement.

The proletarian revolutionary liberation movement has three historical stages (periods), not two: (1) Marxism, (2) Marxism-Leninism, and (3) Marxism-Leninism-Stalinism. And now the struggle of ideas is in the fourth, final stage – the stage of globalisation and world socialist revolution.

In 2024 on Newspaper 'Loyalty' No. 3 (169) - 2024 an article was published under the title: *'On some axioms of contemporary Marxism-Leninism, the departure from which constitutes the content of contemporary opportunism'*, in which the author Leonid Shkolnikov, Secretary of the Central Committee of the CPSU and First Secretary of the Republican Committee of the Belarusian Republican Organization of the CPSU. He presents what seems to be detailed axioms, the neglect of which and departure from them, according to his thesis, constitute the content of today's revisionism in the international communist movement.

So let's take a closer look and analyze this text.

Let's start with the basic explanation that the authors use and it is the term AXIOM. what is an axiom? According to commonly found and accepted explanations of this term, we can cite:

An axiom is a rule or statement that is universally accepted as true without proof.

An axiom is also called a postulate.

according to this explanation, recognized and accepted by all, the first statement called by comrade is only partially right.

'... It is an axiom that ignoring scientific axioms in revolutionary theory and practice of struggle leads, at a minimum, to unresolved problems and tasks and, at a maximum, to defeat in battles with the class enemy.'

If comrade Leonid Shkolnikov meant as certainties or axioms the unshakable principles of Marxist science on which the non - revisionist socialist thought is based, such as the doctrine of the dictatorship of the proletariat, the socialization of the means of production... then we can admit that he is right.

However, in next sentences we see contradiction. It is because it is not only *'... modern science of social life is true and effective ...'* as comrade Leonid Shkolnikov claim. Although it is true that *'... accumulates from the past everything that has been confirmed by practice ...'* so, collects experience from the past, some assumptions fit in past, may not fit the reality of today. This is because there is no immutability of basic conditions. The conditions of social life are constantly changing and are a derivative of the base that is found in the economic relations of a given society, in the economy.

Therefore, the conclusions from the analysis of a specific situation in the past, with the objective conditions existing at that time in the social life, will not correspond to the conclusions in the contemporary world as the base is changing. Marxism teach us, when economical base in the society is changing, the superstructure with social laws are changed too. So, in the social movement there is no immutability of the basic conditions and everything is in dialectical motion and everything is dependent because the basic conditions are not in immutability.

One cannot generalize in this way if one wants to remain faithful to Marxist science.

What contains new correct conclusions from the analysis of a specific situation in the contemporary world is absolutely correct, but these '*correct conclusions*' from today may differ from the conclusions that were found to be correct in the past.

The next axiom that comrade Leonid Shkolnikov sees, '*On the periodization of the communist movement*', is also only partially correct. It is periodization indeed but in this process take parts more trends and, the phenomena of this is ruled by specific laws, which are explained in our '*Theory of the dialectical development, of the international revolutionary movement, with Internationalist Universalism*' and we follow to this question on the end of this article.

Seeing only three so - called '*proletarian revolutionary liberation movement*' stages as he claim: (1) Marxism, (2) Marxism - Leninism, and (3) Marxism - Leninism - Stalinism, is not only a mistake in defining these historical stages in communist thought but, also a dogmatic and Eurocentric approach.

Comrade Leonid Shkolnikov explains correctly two periods in phenomena of the periodization of the development of the ideas of the international communist movement, which is from the beginning the rise of Marxism and, its development towards Leninism. But after that, he is comes to the Eurocentric narrowing of the view of the historical achievements of the communist movement in history, to the period of development and existence of the USSR state, from which comrade Shkolnikov derives the third - the wrong stage of this development which is Stalinism.

We will look at this issue in more detail because it is worth discussing in more detail.

So, the assumption that the third stage of development of Marxism - Leninism is Stalinism is completely wrong. The third stage of development of Marxism - Leninism is not Stalinism but Maoism.

Nowhere in any works of recognized classics of communist thought in the field of the development process of thought of the international communist movement of the post - Stalinist period, we could find that the third stage of development of the Marxism - Leninism is Stalinism and, this view is invented to the extent that it constitutes a kind of expression of sympathy and homage paid to the figure of Stalin with his ideological achievements.

On the other hand, Maoism as a third higher stage of appears both in the documents and works of the *Revolutionary International Movements* from early eighties, where it was recognized as the third stage and also in the works and documents and practice of the Communist Party of Peru and other program documents of other Maoist parties such as the Communist Party of the Philippines or India and Nepal, which are still fighting today. Maoism what is important to stress is contains universal values and principles useful for the struggle of the international communist movement not only in countries under colonial enslavement and in Asian countries but also in the conditions of waging revolutionary struggle in the capitalist countries of Europe or other highly developed imperialist countries.

As give some of them in quotes:

' ... What is Maoism? Maoism is the raising of Marxism - Leninism, to a new third stage in the proletariat's struggle to lead the democratic revolution, the development and building of socialism and continuing the revolution, under the dictatorship of the proletariat through proletarian cultural revolution, at a time when imperialism is increasingly falling apart and, revolution has become the main trend in history, in the midst of the greatest and most complex struggles ever seen, along with the inexorable struggle against modern revisionism ...'

On an international level Maoism began to become influential in the 1950s, but it was only with the GPCR that it become widely known, acquiring enormous prestige, and Chairman Mao, became recognized as the leader of the world revolution and, the founder of a new stage of Marxism - Leninism; thus, many Communist Parties came to adopt, the denomination Marxism - Leninism - Mao Tsetung Thought.

On a world level, Maoism openly and sharply confronted modern revisionism, and exposed it deeply and thoroughly,...

' ... Further, we should keep in mind that when Comrade Stalin, correctly and correctly stated that we had entered the stage of Leninism, in the development of Marxism, there was also opposition, and those who opposed it also did so in the name of defending Marxism.

Let us keep in mind that some people also said that Leninism, was only applicable to the backward countries, but through struggle, practice confirmed it as a great development of Marxism, and proletarian ideology shined throughout the world as Marxism - Leninism.

Today, Maoism faces a similar situation, and just as the new and Marxism have always made their way through struggle, so too Maoism will prevail and become recognized.'

*('On Marxism - Leninism - Maoism'.
Document from the PCP First Party Congress,
released early 1988).*

And also:

*Stalin said, 'Leninism is Marxism of the era of imperialism and the proletarian revolution'.
This is entirely correct.*

Since Lenin's death the world situation has undergone great changes.

But the era has not changed.

*The fundamental principles of Leninism are not outdated,
they remain the theoretical basis guiding our thinking today.*

We affirm that Mao Tsetung Thought is a new stage in the development of Marxism - Leninism.

*Without upholding and building on Marxism - Leninism - Mao Tsetung Thought,
it is not possible to defeat revisionism,
imperialism and reaction in general.*

*('Declaration of the Revolutionary Internationalist Movement'.
March 1984).*

So it is, as using the language of comrade Shkolnikov says, the Maoism is the next stage of the international communist movement, it is a true axiom, because it has been confirmed by practice, verified.

Maoist thought has been verified in practice many times, starting from the beginnings of the Chinese Revolution, through the guerrilla warfare according to its principles by Che Guevara, with Fidel Castro and ending in countries such as Vietnam, Nepal, Peru and the Philippines.

The Stalinist period in the history of the development of the USSR and also in the history of communist movement, is undoubtedly a very important period but, Stalinism is a term and can be attributed to a historical period of development of the Marxism, but only in its confirmed achievements and practice in the USSR of the Leninism as a historical period itself. It is attributed to the period of Stalin's rule in the USSR. Even his international policy during the period when he held power did not create any new axioms in the international dimension.

Stalin did not develop anything of his own in the sense of new theories derived from Marxism-Leninism separately. If it were otherwise we would have a new development of the Marxism - Leninism thought in the dimension and possibility of application in global conditions.

The theoretical achievements and insights into Marxism - Leninism of Stalin which is very valuable like the theory of sharpening of the class struggle cannot, however, measure up to the rank of Lenin's achievements.

The theory of the sharpening of the class struggle is as high - ranking as Leninism and is considered an separate axiom in the communist movement. The axiom is a determinant of a theory of greater significance and a turn of theory towards greater development, not an addition to existing theory. Stalin is a great figure and has a very large contribution to the international communist and revolutionary movement, but he was more of a practitioner than a theoretician, and his theoretical legacy cannot be seen as an axiom but a valuable development of the existing one theory of Marxism - Leninism, not as a separate theory.

Therefore, it cannot be perceived as a new axiom or stage in the development of Marxist thought as a whole but historical period in which Stalin introduced Leninist thought into

practice and thus, the value of his achievements is limited to the historical and territorial framework of the USSR. In this sense, the departure from Stalinist principles of socialist construction in the conditions of the USSR created and we agree with this statement with comrade Shkolnikov - revisionism, which later, through counter - revolution, exploded the socialist system of the USSR and restored capitalism in it.

However, the departure from Stalinist principles created in the practical application of Marxism - Leninism for the conditions of the USSR, does not mean that the same will happen during the construction of socialism in other countries, the universality and correctness of Stalinist theory about the intensification of class struggle with the progress of building socialism, may not work in other objective conditions of another country.

Comrade Stalin developed and tested Leninism in the practice of the build socialism in the USSR. It is true that in other countries there is always a class struggle, especially in the period of building socialism, but this does not mean that it will proceed in the same way as Stalin assumed, there may be other and new phenomena in other conditions, such as those in the USSR, which we do not know yet, and therefore Stalinism with its theoretical contribution to the development of Marxism - Leninism, is not and cannot be an axiom of international significance and, cannot be attributed as the next stage in the development of this Marxism - Leninism.

So, the claim that Stalinism is an international axiom in the international communist movement is a mistake. Comrade Shkolnikov wrongly overestimating the role and achievements of the Stalinist period in the development of the international communist movement idealizes the role of Stalin and thus, dangerously drifts into idealism. Stalin's role, undoubtedly important and significant, cannot be defined as an axiom defining ideological principles at the international level, as is the case with Marxism - Leninism and Maoism.

The next axiom of Comrade Shkolnikov as he claims, in his definition in international development of the international communist movement is Kimilsungism - Kimjongilism as he claims:

*' ... The continuer of the science and practice of the communist movement at the next stage,
the stage of globalisation that we are currently experiencing,
is Kimilsungism - Kimjongilism,
(the result of the development and implementation
of the original ideas of Juche of President Kim Il Sung),
whose fidelity has been proven by the practical successes, of the national and social liberation
movement of the Korean people, ... '*

*' ... The holistic theory and practice of Kimilsungism - Kimjongilism is the only one that marks
the modern, fourth stage of the proletarian liberation movement, which can be called global. '*

While we agree of the description what is Kimilsungism - Kimjongilism, we disagree for treating it as a whole with Korean specificity as an axiom which, when applied to all conditions of the revolutionary struggle in each country, must bring success.

And again, there is no consent to such generalizations. It is the same as in the first case with Stalinism, because the theoretical basis of this view results from the fact that comrade Shkolnikov sees in the entire theoretical and practical achievements of the Korean revolution a recipe for current situation of the communist movement and, translates the entire path and experience of the Korean revolutionary way with Kimilsungism - Kimjongilism, which was created in the specific conditions of the DPRK as a result of the development of the Juche philosophy - into the next stage of development of the international communist movement in the international dimension.

Such automatic '*application*' of all the rules and principles of the Kimilsungism - Kimjongilism is not only a mistake of dogmatism but also of theoretical short - sightedness.

It is impossible to successfully apply all principles, however wonderful they may be for all objective conditions in all countries of the world. In different countries there are different revolutionary situations and other objective conditions where the Kimilsungism - Kimjongilism in its entirety is not possible to apply.

It is precisely the Internationalist Universalism that the IRCP party pioneered, a new and groundbreaking thought that takes from the experience of the Korean revolution selected universal elements from the Juche philosophy and the Songun policy as a tool, that can be adapted but only in special favorable for it conditions.

For example, in conditions similar to those in which the Songun policy was established in the DPRK, at a given stage of the socialist revolution in a given country and, with premises confirming such an objective state - replacing the main revolutionary force instead of the workers - with the army, for example in order to defend the achievements of socialism may be appropriate and useful. But this is not a certainty and axiom for all conditions of the whole of international communist movement as comrade Shkolnikov tries to present and wants apply the Kimilsungism - Kimjongilism at all.

In order to define the Kimilsungism - Kimjongilism as an axiom of international significance and universal value, as is the case with Marxism - Leninism and Maoism, the Kimilsungism - Kimjongilism would have to confirm its practical effectiveness as a whole in the revolutionary struggle in all objective conditions of each country, and this is not the case. The universal principles of Marxism - Leninism and Maoism in the international communist movement confirmed by the experience of the revolutionary struggle are not the same at all as the theory of the Kimilsungism - Kimjongilism and its experience in Korean conditions.

However, this does not mean that the Kimilsungism - Kimjongilism does not have universal values that could be useful in the international revolutionary struggle. It is only necessary to understand that only selected elements of this theory but not the entire Kimilsungism - Kimjongilism. It is because the Kimilsungism - Kimjongilism does not correspond to the general principles of Marxism - Leninism in the terms of compatibility of universal and international meaning as a entire concept and, therefore cannot be used in the revolutionary struggle on the international arena as a whole theory. Some of features and concept might be

useful but not whole theory.

For example, the systematized idea of the Kimilsungism - Kimjongilism it is: *Independence as a staple of every action of the communist party, both on internal and external fronts; and Communists lead the revolution basing themselves on their own forces and under their own responsibility and starting from the specific traits of the context in which they work, not on order of someone else* - may in certain conditions of the revolutionary struggle of specific forces in a specific country, when applied, come into conflict with internationalism and international cooperation of communist parties in cooperation and collaboration of the task to organize world revolution. How this will be solved, we do not know. There is no practice here because the Kimilsungism - Kimjongilism has not been applied to other countries except the DPRK and talking about an axiom of the Kimilsungism - Kimjongilism and next stage of communist movements is a mistake.

Another concept that may conflict with the assumptions of the Kimilsungism - Kimjongilism is the concept of *The role of the leader in the revolutionary process and socialist construction*, in the contrary of collective leadership (we wrote about it in previous issues of 'The Revolutionary Thought' in the 'Ideological, political and organizational foundations of the IRCP' - *The role and functions of the central party activists, (Hard Core Party Seniors), in the organizational structure of the IRCP, part 1 and 2*). Without going into far details, the point is that in the leadership of the revolutionary process or socialist construction on an international scale, the leadership of one leader and relying on him as the only leader can cause errors and damage in these processes. The collective leadership of the party's strict vanguard of professional activists in decision - making at such a level and in such conditions better ensures correctness and excludes the errors of one person in these processes.

The concept of leadership concentrated in one leader may work in the conditions of the DPRK, but not necessarily in the diverse complex of objective conditions of the set of specifics of different countries of the world.

Going further in the analysis of this article, it should be clearly stated that the next axiom distinguished by Comrade Shkolnikov: *'The next axiom. The national and international task of Soviet communists is to revive the USSR.'* - is not an axiom but only a task to be performed. Defining the task of restoring the USSR as an axiom of international significance is an abuse of the terms and their true definitions to which comrade Shkolnikov refers.

The next axiom according to comrade Shkolnikov as he stated: *Two main features of the modern conditions of the struggle against imperialism, which most influence the tactics of the communist and workers' movement.'* and his conclusion: *' ... humanity needs a worldwide Comintern of the Leninist type. The Communist Party of the Soviet Union could proclaim and begin to organize its creation, starting with the ideological component.'* is the great manifestation of Eurocentric deviation.

This is firstly because in its extensive and correct historical analysis, comrade Shkolnikov completely ignores the experience and effectiveness of Maoism in the anti - imperialist struggle. As we can see, comrade Shkolnikov does not recognize (do not mention Maoism at all), which

is the result of the Eurocentric approach of him and wrong understanding of the development of Marxism - Leninism limited only to the experience of the USSR.

Secondly, the acceptance of certainties and axioms in action on an international scale as comrade Shkolnikov claim: '*... humanity needs a worldwide Comintern of the Leninist type...*' is wrong.

Today, it is necessity to creation of independent territorial *National Revolutionary Committees* of one internationalist revolutionary party of a new type, which is the IRCP.

We believe, and not only believe, but concluded from experiences of the international communist movement and especially failures and less successes from the activities and achievements of all communist internationals organized by the former USSR and also, in the present times such as the Revolutionary International Movement or the current Trotskyist attempts to unite the international revolutionary movement, that this is not the right path. The collective leadership of party leaders gathered in the international revolutionary vanguard group as it is in the IRCP (*Hard Core Party Seniors*), and using a skillful combination of decentralization and democratic centralism and revolutionary struggle with new methods of *Civil Peoples War*, can bring victory not only to the European but also to the world workers' movement and liberation for the construction of global communism.

Therefore the axiom of Comintern with central directives coming from one management center is wrong.

Only one communist party like the IRCP with international reach, but not imposing only one dogmatic method and path to achieve socialism can bring success. This path is not mechanical copying of Soviet, Chinese or Korean experiences as comrade Shkolnikov want similar to past time of communist internationals during the USSR time, it is not in the case of believe that Kimilsungism - Kimjongilism is any kind of axiom to apply in whole to all conditions of international revolutionary struggle. It is skillful synthesis and application of these tools and methods, while maintaining the principled and unchanging principles of Marxism - Leninism, which in the course of many years of experience of the international revolutionary movement have shown both effectiveness in the practice of class struggle, and have universal features. And this is precisely what Internationalist Universalism is based on the scientific theory of the '*Theory of Dialectical Development, of the International Revolutionary Movement, with Internationalist Universalism*'.

Moreover to note and confirm the Eurocentric approach of comrade Shkolnikov:

' ... That is, to implement on a global scale what V.I. Lenin was able to do in October 1917 in Russia, having accumulated and concentrated all the revolutionary forces and put them into action in the right place and at the right time, thereby ensuring the peaceful victory of the objectively mature Great October Socialist Revolution.'

The October Revolution in the 1917 was neither peacefully conducted nor does it have universal features, as comrade Shkolnikov tries to present. What happened in Russia in 1917 does not have to be repeated on a global scale and, it is not the only path to victory for the socialist

forces. This is contradicted by the experience of other paths of revolutionary struggle than the uprising of workers and peasants in Moscow in 1917 as October Revolution, such as the Maoist protracted people's war. The development of Marxism - Leninism and its third higher stage, which is Maoism, confirmed through revolution in the colonial countries that the Soviet path to achieving socialism is not a path that is for everyone.

'Both Mao's theory and its Vietnamese offshoot, Dau Tranh are revolutionary in that, they are because based on the Marxist - Leninist, theory of class struggle.

Mao's great contribution to the theory of revolutionary struggle, was the realization that social revolution did not have to start, with the proletariat industrial workers - as Marx believed.

In the 1930s, you had a basic problem: Orthodox Marxist theory said, the revolution would start with the proletariat - period.

Yet they were such a small minority in China that they hardly mattered.

Like all craftsman and builders in history, Mao worked with the materials available at hand - peasants.

It was not the crisis of overproduction, or the alienation of the worker, that mattered to them.

No, what a Chinese peasants dreamed of was land; Mao understood this well and was enterprising enough to bend his Marxism to fit that reality.

It is no surprise then that Mao's rallying cry was for land reform.

The problem is: how do you turn that into a social revolution?

The result was Mao's three stage theory of revolutionary war'.

*('The Three Stages of Mao's Revolutionary Warfare'.
Parallel Narratives, March 26th, 2011).*

Therefore, the belief in the universality of the method of revolution that the Russian workers used in resurrection in October 1917 is a dogmatic and Eurocentric deviation that has nothing in common with what historical facts show.

So the next axiom of comrade Shkolnikov is rejected as invalid.

Considering the next axiom, as comrade Shkolnikov believes: ' ... *The next axiom. The main trends in the development of modern human society are (1) globalization and, accordingly, (2) the transition from capitalism to communism on a global scale ...* '.

In both points he is wrong.

Globalization which he presents in the technological and economic sphere as a progressive trend of human development, although it affects the international communist movement and the international working class, is not a universal axiom that influences the success or failure of the international proletariat. If it were so, then in highly developed countries there would already have been a revolution and the working class would have won, but it is quite the opposite, in colonial countries new revolutionary movements were born and in them the revolutionary idea of communist struggle was reborn, devoid of the revisionist errors of Eurocentrists. And here again Maoism shows us that it explains these processes better in the limitations that Marxism - Leninism itself encountered. So, talking about one trend of globalization in the international revolutionary movement is simply untrue. The task of uniting the world communist forces in a common fight against the global capitalist system is still a task to be accomplished and there is no global trend for it.

It is also not correspond to the current world situation, there is no globalization or world socialist revolution. World socialist revolution is not taking place, but the world communist movement is emerging from the deep impasse and defensiveness at the current time. To say about world socialist revolution it must be unity of all of world communist forces and at the moment is not such situation. World communist moment is very divided ideologically and unfortunately there is no unity within it.

Therefore, speaking about certainty and axiom in this point and another as '*the transition from capitalism to communism on a global scale*' - it is only a theoretical assumption, like the assumptions of Marx and Engels about world communism, and not an axiom based on practice.

Summarizing the polemics with this article, this article is undoubtedly valuable, however, it is an example of the Eurocentric approach which we define as one of the revisionist deviations. But not only that, it is also an example of the use of incorrect methodology in attempts to search for new ideological determinants (as comrade Leonid Shkolnikov called it is axioms), and new theories in the international communist movement. This search, like everything in which we engage, begins with incorrect assumptions and incorrect understandings of the development of the theory of the international workers' movement, and in this the process of development of Marxist - Leninist thought as its part and the '*narrow Eurocentric*' view of history - must end with incorrect results. This is because starting from the starting point which is an error ends with an end also with an error.

To sum up comrade Leonid Shkolnikov article '*On some axioms of contemporary Marxism-Leninism, the departure from which constitutes the content of contemporary opportunism*', it must be say that he wrongly put forward theses about axioms - that is as he claim, certainties as stages in the process of historical development of the international revolutionary movement.

However, such phenomena as Stalinism, which is not a stage in this development but a complement to Marxism - Leninism and its development that has no basis for supplementing a new completely theory. And also his observations and theorems created based on the history of the development of the international revolutionary movement, may be theorems but they are not

certainities and for this reason cannot be considered axioms.

True '*axioms*', that is, phrases or stages are exceptional points in the history of the international revolutionary movement and has greater theoretical weight and validity, than the statements quoted by comrade Shkolnikov. The stages as a axioms of the history of the development of the international revolutionary movement are in fact points of historical rupture and continuation in the dialectical process of synthesis of the development of Marxism - Leninism which explains the '*Theory of Dialectical Development, of the International Revolutionary Movement, with Internationalist Universalism*' which will be released soon by the IRCP party, and will sort out and clean up all this theoretical mess and confusion of claims with idealistic observations that pretend to be building a theory on wrong assumptions from the very beginning.

The process of rupture and continuation is what marks a new dialectical quality in the development of the international revolutionary movement with its ideas and, so it was with the entire development of Marxist thought, beginning with Marxism through Leninism and Maoism and ending with Internationalist Universalism.

It was Joshua Moufawad - Paul, Canadian academic and writer from Toronto. Maoist philosopher, who first threw light on this process, but he did not yet see the wider nature of the whole phenomenon, which emerges when we illuminate the whole assumption in the darkness of seeing only half and fragmentary assumptions. Similarly, comrade Leonid Shkolnikov in his article saw the shine of this light or rather its reflection and understood that one of the axiomatic features in the development of the international workers' movement is periodization.

But to see whole picture, we must break with the dogmatic concept of Eurocentrism and go beyond the framework of all old statements, and this brings us the '*Theory of Dialectical Development, of the International Revolutionary Movement, with Internationalist Universalism*' which is a new discovery, because it explains not only the true axioms in the international revolutionary movement that arose as a result of the periodization that comrade Leonid Shkolnikov spoke about in his article, but also goes further and indicates that as a result of this periodization, another phenomenon of polarization and unification of communist thought takes place under the action of the dialectical laws of the main and derivative as they: *utility law* and *progressiveness law*.

It should be admitted, however, that comrade Shkolnikov in his article made very valuable analyses concerning the development of the communist movement in the former USSR and the later situation, including the reasons for the collapse of the former USSR. As well as analyses of the international situation, including the development of imperialism at the present stage. Also very valuable are the analyses explaining the real reasons for the Special Military Operation conducted by Russia in Ukraine. But mostly what he presented, cannot be considered axioms in the strict sense of the word.

Finally, we wish our Belarusian friends and comrades from of the CPSU of the Republican Committee of the Belarusian Republican Organization of the CPSU a greater and broader view that takes into account all the diverse specificity of international trends in communist thought and does not limit itself only to the great and undoubtedly important legacy that the USSR left

for us.

We wish comrade Leonid Shkolnikov, when he does not see the whole through his Eurocentric limitations, to formulate his statements more carefully and not call them axioms as certainties. Instead of treating historical - social categories which are the result of changing economic relations of material development as expressions of constant and unchanging axioms, he should focus on a broader study of stages and characteristic points in the development of the international revolutionary movement not only from Europe and the USSR, but from all over the world, and this will inevitably lead him to what is the discovery of Internationalist Universalism

Comrade 'Kim'

Editorial notice:

The article '*On some axioms of contemporary Marxism-Leninism, the departure from which constitutes the content of contemporary opportunism*' is available to read here: <http://s-kps.by/gazeta-vernost-3-169-2024.html/>

***'Patriotism and internationalism as ideological and moral values,
in the class consciousness of the proletariat'***

Organizing and directing the process of awakening class consciousness in the capitalist social environment by the IRCP party, in accordance with Karl Liebknecht principle '*Study - Agitate - Organize*', as one of the principles of the IRCP party, it should be remember, that among their many tasks and goals, an important place is occupied by the shaping of patriotic and internationalist attitudes of both the proletariat and other social classes.

Although the concepts of '*patriotism*' and '*internationalism*' have been functioning in human speech since the turn of the 18th and 19th centuries, this does not mean at all that their content and scope were alien to primitive, slave and feudal societies. The rights of citizenship in language were acquired by these terms in capitalist society, which was the foundation of modern industrial civilization, unleashing the political, ideological and cultural activity of classes and social strata fighting for influence on the shaping of the face of today's nations and states.

There is no doubt that the content and scope of the concept of '*patriotism*' and '*internationalism*' are closely linked to the content of the moral and social life of specific peoples and nations. Just as the content of various areas of their social life has undergone and is undergoing transformations, so the content of these concepts is also subject to multiple changes in meaning. This issue has been reviewed by outstanding historians, theoreticians of the science of state and law, and sociologists.

A truly revolutionary communist party is obliged to reach for their conclusions and generalizations, because it bases its activities on scientific knowledge and not idealistic ideas. This is all the more necessary when in the propaganda work of this party it develops the issue of patriotism and internationalism as specific ideological and moral values, which are to be implemented in the process of awakening and shaping the class consciousness of the proletariat, and therefore of working people - the working class in the class struggle with the capitalist bourgeoisie.

The materialistic - dialectical concept of man, and especially historical materialism, became the theoretical basis for understanding the development of social formations, defining the laws of this development, and also for indicating specific values and their hierarchy, which they occupied and occupy in the consciousness of generations. Among these values, patriotism occupies a prominent place, which was filled with a different content in the primitive community, in the period of slavery, the era of feudalism or capitalism, and a different meaning is given to this concept by the socialist system and another by the capitalist system.

Socialist patriotism, like the patriotism of clan communities, nomadic, settled or warring tribes, is determined by the main form of consciousness and social control, which is morality. It is this that determines the norms of behavior of individual individuals, and it is finally the source of patterns of conduct, moral assessments, and also the sanctions applied.

The patriotism of primitive communities or slave societies was based on the concept of 'people' and '*fatherland*'. The people are fellow tribesmen, in whom one should value the skills and character traits that allow for a direct confrontation of the values of members of a given community. Someone's distinction is closely linked to the prosperity of a given community, transgressions are associated with damage to that community. Therefore, one loves those or someone who, through their behavior during combat, while cultivating the land or while breeding cattle, is more persistent, better or braver. These requirements were only placed on members of a specific ethnic group, they did not apply to foreigners. This primitive way of emotionally connecting with what concerned a specific, original ethnic group is the seed of nationalism.

In the consciousness of a slave society, the people meant those citizens who belonged to the ruling class, i.e. the owners of the means of production and slaves.

In contrast to the ancestral and primitive community, antiquity used the term fatherland, to which every young Athenian pledged allegiance. Fatherland is a hometown, which was also a state. Defending the city - state was one of the moral duties of every citizen.

The understanding of fatherland by both the slave society and the lowest classes and feudal strata was reduced to understanding it as a '*private fatherland*'. Stanisław Ossowski, an outstanding Polish sociologist and culture researcher, introduces a distinction between the terms '*private fatherland*' and '*ideological fatherland*'. It seems that private fatherland is usually a more aesthetic value. It is based on the emotional - feeling layer of the human psyche, and is associated with the landscape, nature and other measurable elements of the terrain and environment in which a person was born. The concept of an ideological homeland is more connected with a sense of belonging to a nation, to an idea, i.e. ethical - moral, political, religious or worldview values, which the community presents and with which the individual tries to identify. The concept of an ideological homeland grows more from the intellectual and volitional sphere of a person's personality than from the emotional - feeling one.

The ideological homeland is assigned the orientation and consciousness of medieval society, which based its ideology on Judaic social messianism, which constituted the philosophical and

ethical basis for European Christian culture, strengthening the feudal order and order of many nations.

The religious and dogmatic influences of the church caused the loss of the sense of the concept of '*private homeland*' and '*people*' in the practice of social life. The basic principles of the Christian faith stated that the only and true homeland of man is not the one that determines his earthly existence, but the one in which he will achieve eternal happiness after death in exchange for a virtuous life and suffering endured in humility.

The concept of '*people*' in this worldview and philosophical orientation refers to all followers of the religion of Christ. The differences between societies, i.e. language, customs, habits, culture are only means serving '*God's people to achieve the ultimate goal*'.

The social and moral teaching of the church and its tendency towards universality can be explained by the displacement of such a value as patriotism in the life of societies of the feudal era and its replacement with cosmopolitanism, which grew out of the theological and religious ethical doctrine. Cosmopolitanism strengthened the feudal and ecclesiastical hierarchy of the theocratic monarchy, in which it saw the perfect form of political system of the state. In this era, patriotism was limited only to a specific emotional and sentimental bond with the place of birth, i.e. the homeland and its tradition and religious cult.

The outbreak of the French bourgeois revolution in 1789 was a turning point in the previous social order of Europe. This revolution caused the fall of the primacy of the church over the masses, changed the previous perception of the church in the consciousness of the people. law and order, resulting from the program proclaimed by the teachings of the Church. It also influenced the consciousness of French society, and later many other societies, which resulted in a change in the understanding of the concept of '*patriotism*'. Since then, it has been understood in a close and inseparable connection with the concepts of '*homeland, nation, state*'.

The nineteenth - century historical materialism defines the principles for defining the concept of '*nation*', which according to contemporary sociology should be understood as a historically shaped, lasting community, created on the basis of common historical fates and finally solidified in the era of capitalism, characterized by the existence of an awareness of its own distinctiveness as a nation. When we consider the concept of '*state*', we can also refer to the definition of the aforementioned sociologist, who says that '*the state is the objective embodiment of the idea of the homeland, it is the homeland of the nation*'.

The previous and necessarily cursory review, genesis and development of patriotism as a specific value allows us to conclude that patriotism is not only a feeling, but also a specific complex socio - political and moral attitude, and if so, it means that it is a predisposition to a specific action, perception, thinking and feeling.

The development of industrialization in Europe and thus the rise of the working class, a hired class living from the labor poured out of hands sold to the capitalist, created different categories of understanding patriotism and internationalism, going along the lines of the division of social classes into the proletariat and the bourgeois classes.

Karl Marx rightly explained the basis for the creation of these divisions in his statement that 'it is existence that determines consciousness' and not the other way around. The workers' existence and everyday difficult existence created the beginnings of an internationalist community and solidarity among workers of all countries, and it was internationalism that became the dominant social trend among the working class, giving way to feelings of patriotism towards one's own country under the rule of the exploiting classes of the bourgeoisie, which saw its patriotism in such political maneuvers and in such expression of it that it would meet the assurance of their interests and benefits resulting from exploitation.

From the above considerations, we can conclude that socialist patriotism is a moral value certainly born of the working class and for this reason it is inextricably linked to proletarian internationalism. As a specific ethical value that was shaped in the past depending on how the fatherland and nation were understood, patriotism in the conditions of socialist society requires each individual to confirm through their behavior and conduct the feeling of respect, love and attachment to the fatherland, and moreover, it imposes on each member of the community to which they belong the obligation of solidarity with their own nation, taking into account the concern for the development of the fatherland and its good name.

Socialist patriotism as a moral obligation is not limited to manifesting feelings and solidarity, but requires each individual to actively contribute to the development and good of their own homeland. This requires both dedication and a sense of shared responsibility for the fate of the social community. These features develop thanks to the proper socialization of a person in the process of education, the indicator of which is authentic involvement in all areas of the current life of the nation and homeland. It is impossible to ignore here that socialist patriotism takes into account the norm that requires an individual to demonstrate readiness to defend the homeland when it is threatened with danger.

The moral assessment of each member of the socialist community also concerns their patriotic attitude expressed by constantly maintaining cultural ties with spiritual values that are related to the past of the nation and homeland.

Patriotism as a socialist ideological and moral value, it is also connected with the sense of the individual's bond with the nation, whose future, culture, language, development prospects, etc. directly or indirectly determine the fate and life chances of the individual, as well as the sense of his bond with the human community and the sense of his own value .

Patriotism is therefore a three - dimensional structure. The first layer of this structure refers to the current content of everyday life, the sources of which we see in the distant or more recent past, which constitutes the second layer of this structure. Here, for example, we can refer to the remarks of *Jozef Jezowski* (1793 - 1855), who gave the following directives to the Philomath youth: *'attachment to the native land depends on wishing well to a landowner of every class and the entire nation and on preserving the salutary customs of the fathers. He loved the native language and learned it, remembered the virtues and works of his ancestors and tried to imitate them according to his strength and calling'.*

Observance of these guidelines was to be a bond of the sense of belonging to the community called the Polish nation, which, due to the political forces in Europe at that time, existed and lived in conditions dictated by the three invaders who deprived it of its own state. In the minds of those at that time, this nation had its own history and tradition, which were the basis for its spiritual existence.

Similarly, today we reach for the past as a layer constituting the basis for the present, but we also refer to the third layer, i.e. the future. This three - dimensional structure of socialist patriotism, in which it is treated as a moral value, guarantees, on the one hand, a sense of bond between each individual and the nation by showing values passed down from generation to generation, while on the other hand, the present is an inexhaustible source of development prospects for the nation and its culture. This allows us to protect ourselves from the ideas of cosmopolitanism and national nihilism, from the consequences of these dangerous phenomena that deny and undermine the ethical value of patriotism.

Scientific socialism is far from understanding the entire world as man's homeland, and treats the national and historical ties of societies as a bond that unites the masses working in action for the good of their own nation, taking into account activity for freedom, equal rights and cooperation with other nations. according to the view that the cosmopolitan idea of the world citizen today plays a reactionary ideological function, because it justifies imperialist expansion, weakens the national liberation aspirations of subjugated nations. National nihilism, which is the negation of patriotism and is connected with the aforementioned cosmopolitanism, propagates the slogan: *'there is a homeland where it is good'*, thus negating or belittling the achievements of one's own nation and the values of its tradition.

From a historical point of view, patriotism as an ethical value in the culture and tradition of capitalist states is often associated, as already mentioned, with the military heroism of past generations. This does not mean that socialist patriotism is alien to the readiness to defend the country. Patriotism understood from the position of Marxist axiology is always determined by specific social and economic conditions, while historical materialism teaches us that patriotism cannot be considered in isolation from the ideological, political and worldview assumptions that guide society.

Patriotism as a moral value that every person should recognize regulates the individual's attitude towards their own nation and homeland, and it is also one of many criteria for the moral assessment of a person. Therefore, when there was a need to defend the borders of the homeland and the freedom of the nation in the past, joining the fight was the order of the moment and an expression of patriotic attitude. However, it is not and was not the only type manifestation displaying patriotism.

Soldier heroism was also accompanied by civic responsibility for the fate of the country. Historically speaking, it can be stated that the survival of the nation in unity during the period of feudal regional fragmentation depended on the operation of supra - local common institutions, a language community and previously established national awareness. Therefore, patriotism, which we understand as a social and ideological - moral value, can be considered in the context of all political, cultural and economic transformations of the nation.

Patriotism is not only manifested in the emotional - feeling layer of the human psyche, but also in its intellectual - rational sphere.

Hence, it is extremely important to introduce an element of responsibility when we treat patriotism as an ethical value. Patriotism is an action, deed, attitude imbued with authentic responsibility both in relation to the aforementioned armed readiness to defend the country, as well as participation in the development of individual areas of social life, which becomes an order and duty of every individual. This responsibility can be expressed in maximum involvement in the social life of the entire nation. The scope and degree of social involvement and responsibility depends on political maturity, knowledge of the real situation and the needs of the nation, care for its most vital interests, prudence in all matters related to the state of the national economy, culture, defense, etc., as well as respect for working people for their real hard work and courage for the good of the country.

Patriotism, accompanied by responsibility embedded in rationalism, must be completely free from calculation, non - ideological calculation, conformism and heartlessness. Socialist patriotism therefore relies equally on ideological, emotional commitment, as well as on political maturity, high political common sense. It is a unity of political, intellectual, praxeological and moral elements.

It is impossible to separate socialist patriotism from such a value and moral attitude as proletarian internationalism. Internationalism is an idea that shows the need and necessity of solidarity, cooperation and mutual support of countries striving for socialism, which, through their system, guarantee full development for each individual and the entire society. Solidarity, cooperation and mutual support between nations provide the name of proletarian internationalism, in accordance with Lenin's teachings, respect for the independence and equal rights of these nations and must exclude any interference in the internal affairs of other countries and nations.

It should be realized that internationalism and patriotism as specific values of socialist morality complement each other when their realization based on freedom, national sovereignty and solidarity aims at social liberation. Socialism carries with it the ideas of egalitarianism, or social equality, which it applies to both its own and other nations. Social equality in the understanding of scientific socialism is based on the freedom and justice of all nations united in the fight against class oppression.

Socialist patriotism and proletarian internationalism are fundamental ethical values closely linked to other values of Marxist axiology. The values that deserve special attention here are: humanism, democracy and work.

Contemporarily, patriotism and internationalism exist in an inseparable connection with humanism, which on the basis of socialist ideology means respect for man as the highest value. To be a patriot and internationalist means, above all, to have in mind the possibility of realizing a society that will serve the good of every individual. This is not about declarations expressed in views and beliefs or emotional sensitivity, but about authentic actions. These actions are to be

reflected, among others, in humanistic attitudes condemning the anti - humanitarian exploitation of capitalism or imperialist crimes in numerous military interventions directed directly or indirectly, such as Ukraine, Palestine or recently Syria.

Socialist patriotism and proletarian internationalism as ethical values, with favorable economic and economic conditions of the socialist system in countries such as the DPRK or Belarus, impose on all individuals a moral obligation to work honestly and impeccably, which is in itself a value contributing to the multifaceted development of each person, is a creative self-realization and manifestation of one's own personality.

The patriotic attitude of an individual in a socialist society is not reduced only to knowledge of the history of the nation, its traditions and the entire past, but treated as a moral value is expressed in the basic form of activity of each individual, which is work, which should reflect and is a sense of responsibility of full - fledged co - owners of the country for its economic, political, and cultural development.

Proletarian internationalism focuses on contemporary problems of war and world peace. Socialism treats peace as one of the main moral values and makes the struggle for peace the basis of all international contacts. The ideology of socialism, treating internationalism as one of the highest ethical norms, opposes all acts of imperialist aggression, colonialism and neocolonialism, racism and chauvinism. It attaches great importance to the movement and national liberation struggles, the aim of which is to achieve whose goal is to achieve the right of nations to self - determination.

The ideal of peace is a value reflected in both patriotic and internationalist attitudes; the ideal of peace between citizens and nations is inherent in the content of socialist morality, the fundamental goal of which is to observe the principles of social liberation, equality and brotherhood of man.

Patriotism and internationalism as ethical values cannot be considered in isolation from the ideological, worldview and political assumptions of socialism. These values are not independent, and their inclusion in the training program for members of the communist party is necessary and desirable. Patriotism and internationalism are fundamentally connected with many ideological and moral requirements that a member of the revolutionary communist party should present on a daily basis in all situations and under all conditions, and especially in the face of repression and oppression by bourgeois forces.

.....
Editorial Committee

What was really said ...

' ... only socialism and communism, can liberate the oppressed nations... '



*I gradually came upon the fact that only socialism and communism,
can liberate the oppressed nations,
and the working people throughout the world from slavery.*

(Ho Chi Minh).

The similarity of Ho Chi Minh life to such great figures of the international communist movement as Kim Il Sung or Mao Tse Tung is very visible. Like them, from the very first days of his revolutionary activity he became a great fighter in practice and a great theoretician of the idea of socialism and communism.

In the life and activity of Ho Chi Minh whose special feature was internationalism characterized by the fact that Ho Chi Minh took part in the revolutionary movement of other nations. The revolutionary achievements of Ho Chi Minh are the great achievements of the entire international communist movement and constitute a great achievement brought by his valuable life, his life full of struggle against the cruel system of capitalist exploitation through imperialist domination in Asia.

Born into a poor family in the small village *Kim Lien* of the *Nam Dan* district of *Nghe An*

province, he experienced the bitter taste of poverty under the rule of the wealthy landowner classes very early in his childhood. His family was repressed for participating in the anti - French anti - colonial movement. Ho Chi Minh older brother and sister were imprisoned by the French colonialist.

In such conditions, young Ho Chi Minh was awakened to revolutionary consciousness and the desire to fight against social injustice, oppression and exploitation. He studied Marxism - Leninism with understanding and attention and his brilliant thought, created new horizons in transforming the principles of Marxism - Leninism into the fight for the liberation of the working class and nations in colonial countries and, especially in his own country - Vietnam in the years 1930 - 1940.

As a great supporter of the Russian October Revolution, after its victory, Ho Chi Minh became even more involved in the revolutionary struggle. Ho Chi Minh, convinced that only socialism could bring about the liberation of man from exploitation and oppression, built the people's armed forces and revolutionary bases of Vietnam, deeply hidden and inaccessible to the enemy in mountainous areas and river canyons covered with jungle. There, in these camps, he led and incited poor Vietnamese peasants, training them to start uprisings and preparing a popular uprising to seize power throughout the country under colonial rule.

Driven more by the ideals of communism and principles of guerrilla warfare of the long - term people's war, in 1925, young Ho Chi Minh founded the Vietnamese Revolutionary Youth Association in Guangzhou, China and organized the '*Communist League*' as the core of this association. Ho Chi Minh trained communist cadres to lead the association and popularize Marxism - Leninism in Vietnam. This led in later years to the creation of the Vietnamese Communist Party of which he was the founder and great father and also Vietnamese National Unity Front, Vietnamese People's Army and the Democratic Republic of Vietnam, a country of application of socialism in Vietnamese conditions.

President Ho Chi Minh skillfully applied Marxism - Leninism to the specific conditions of Vietnam. His belief in the superiority of the socialist system laid solid foundations for the Vietnamese revolution, bringing it victory.

When Ho Chi Minh says that: '*... I gradually came upon the fact ...*', we see with great distinction, with clarity, that there is not a single theoretical approach in them that was forged otherwise than in the fire of historical experience, in the fire of practice, in the fire of struggle - first for the preparation of the socialist revolution, then for its victory, and finally for the creation of a new socialist state, the state of workers and peasants - the Socialist Republic of Vietnam. So, the fact is, the practice of revolutionary activity of Ho Chi Minh confirms his words and here we find the true essence of Marxism - Leninism. Because in Marxism - Leninism, it is practice, that is the only and exclusive criterion of truth and the sources of this conception come from the words of Karl Marx himself.

' *... only socialism and communism, can liberate the oppressed nations ...*' - Ho Chi Minh understood these words literally and they were his guiding thought, in many battles and clashes with enemy forces in the Vietnamese jungle and among Vietnamese peasants from the villages,

to whom he brought hope for a better life in socialism, in which they would be the owners of their own land and would work for the common good of themselves and their families and not for the wealthy landowners.

His conviction of the superiority of socialism and communism expressed in his words '*...only socialism and communism...*' is so strong both in his words and in the actions of Ho Chi Minh confirming these words. The revolutionary action and struggle for the victory of socialism, for the rejection of the imperialist American aggressors led the entire Vietnamese nation to victory and then the renewal and socialist construction in North Vietnam.

In 1918, in the program of the '*Spartacus League*', Rosa Luxemburg wrote about the criminal system of international capitalism, and just like Ho Chi Minh long before him, she saw in socialism the only salvation for humanity. Her words:

*'Out of all this bloody confusion, this yawning abyss, there is no help,
no escape, no rescue other than socialism.'*

*'Only the revolution of the world proletariat can bring order into this chaos,
can bring work and bread for all, can end the reciprocal slaughter of the peoples,
restore peace, freedom, true culture to this martyred humanity.'*

'... In this hour, socialism is the only salvation for humanity.'

*'The establishment of the socialist order of society is the mightiest task,
which has ever fallen to a class and to a revolution in the history of the world.'*

(Rosa Luxemburg).

These two characters, Rosa Luxemburg from Europe and Ho Chi Minh from far Asia, but the common understanding of the necessity of introducing a social order based on socialist economic, social and political relations - connects these two outstanding figures of the international workers' movement.

In 1822, Rosa Luxemburg said clearly '*Socialism or barbarism - there is no other way!*'. The current state of the catastrophe of the liberal system of Europe and the growing crisis of the decaying imperialist system fully confirm her words as Ho Chi Minh as well.

May the words of Rose Luxemburg and Ho Hi Minh guide us in the struggle for the liberation of the international proletariat, giving us an indestructible power, because the words are based on truth and sealed by the Vietnamese experience, conviction that only socialism and communism is the future of the world and all of humanity. There is no other way.

Comrade '*Kim*'

News from the battle fields of the world communist movement

Philippines



56th Anniversary of Communist Party of Philippines, celebrated at South Quezon Bondoc Peninsula



Simple, yet meaningful successful launching of B H B - Quezon (Apolonio Mendoza Command) a coffee shop - style celebration of the 56th anniversary of the Communist Party of Philippines in a field in South Quezon - Bondoc Peninsula (SQBP).

This also served as an opportunity to honor the martyrs of Quezon last year particularly Divine 'Ka Zoe' Sureta and Paolo 'Ka Isko' Cruz who risked their lives on March 28, 2024 in the town of Guinayangan. The guests who came from allied associations of the National Democratic Front of the Philippines (NDFP) like the Patriotic Youth and Artist and Writers for the Sambayanan gave a statement of solidarity.

Before the Coffee Shop, the New People's Army (NPA) read and studied the statement of the Central Committee and the message of the Secretary of the Southern Tagalog Regional Committee on the Party anniversary. The statements and messages reinforce the call to '*Correct and Move Forward!*' That it was also the theme of the coffee shop.

Part of the celebration is feasting on some prepared food, sharing centuries of experience,

embroidery, drawing, singing and reading some Marxist - Leninist - Maoist books.

In the successful celebration of the anniversary of the Communist Party of Philippines, the declaration of the US - Marcos II regime that there is only one weak guerrilla field in the country was voided again. The continuously operating troops of the Armed Forces of the Philippines and Philippine National Police failed in what they consider as 'insurgency - free' province of Quezon.

Source: Ang Bayan Ngayon, January 8th, 2025

Bayan reiterates call for removal of US military facilities in the Philippines, as Trump seeks control of Greenland and Panama Canal and Canada



Bagong Alyansang Makabayan (Bayan) reiterated the demand for the urgent removal of US military bases and troops in the country in light of the absurd, baseless, and provocative claims of US President - elect Donald Trump over Greenland, Panama Canal, and Canada.

Trump's recent pronouncements clearly prove that the US government does not stand for peace and the protection of freedom, and that it is ready to disregard international rules, diplomacy and decency in order to assert its geopolitical interests.

The ascendancy of Trump is a reminder that the expanded US military presence in the Philippines poses grave danger to our security and long - term stability in the region. Trump could use the Philippines as a staging ground to aggressively assert control and hegemony over the Pacific, the West Philippines Sea, and South China Sea as part of his government's

containment policy against China.

Trump showed the hypocrisy of the US government which accuses its rivals of making illegal territorial incursions. He also confirmed our assertion that the intensified military activities of the US in our country and in the region is not motivated by altruism and a special bond of friendship but the selfish promotion of US interest.

We should not allow this madman Trump to stoke conflict and further destabilize the region with his imperialist agenda. We blame the Marcos Junior presidency for turning the country into an extension of the US military network and for making it more convenient for the US to expand its influence in the region at the expense of our sovereignty.

Source: Bayan - Bagong Alyansang Makabayan, January 8th, 2025

Venezuela



Festival of World Anti - fascism at Caracas



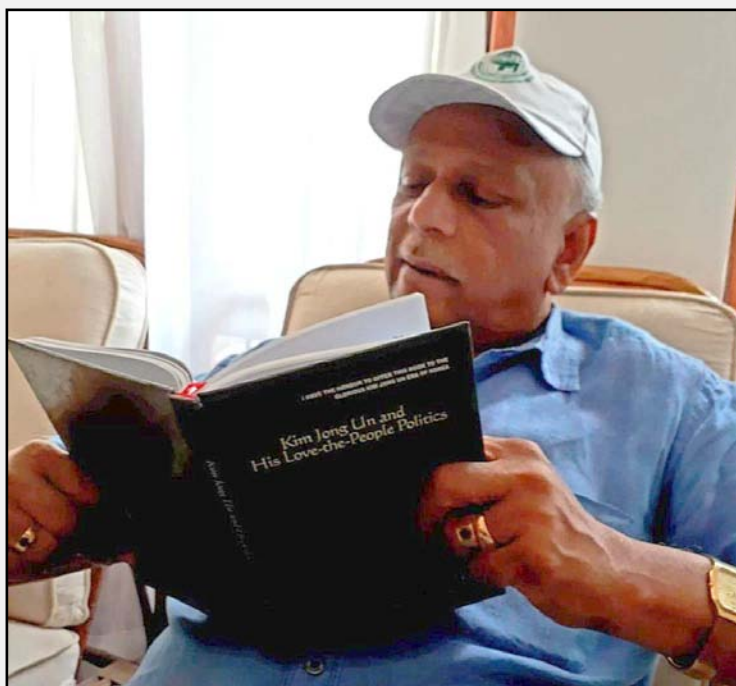
In Venezuela, in the capitol city Caracas from 5th to 15th of January 2025, thousands of participants from over 120 countries took part in the '*Festival of World Anti - fascism*'.



A book '*Kim Jong Un and His Love the People Politics*' written by Dr M Jahangir Khan, President of the Global Farny Study in the hands of the Students and Youths of Festival of World Anti fascism at Caracas. Venezuela, Asian, African and Latin American youths raised their voices to support DPRK, by wearing T shirts of campaigns for international People First - Politics University



A book '*Poems and press against imperialism*', written by Dr M Jahangir Khan, in the hand of Ron Carlos, Vice Minister for foreign affairs of Venezuela



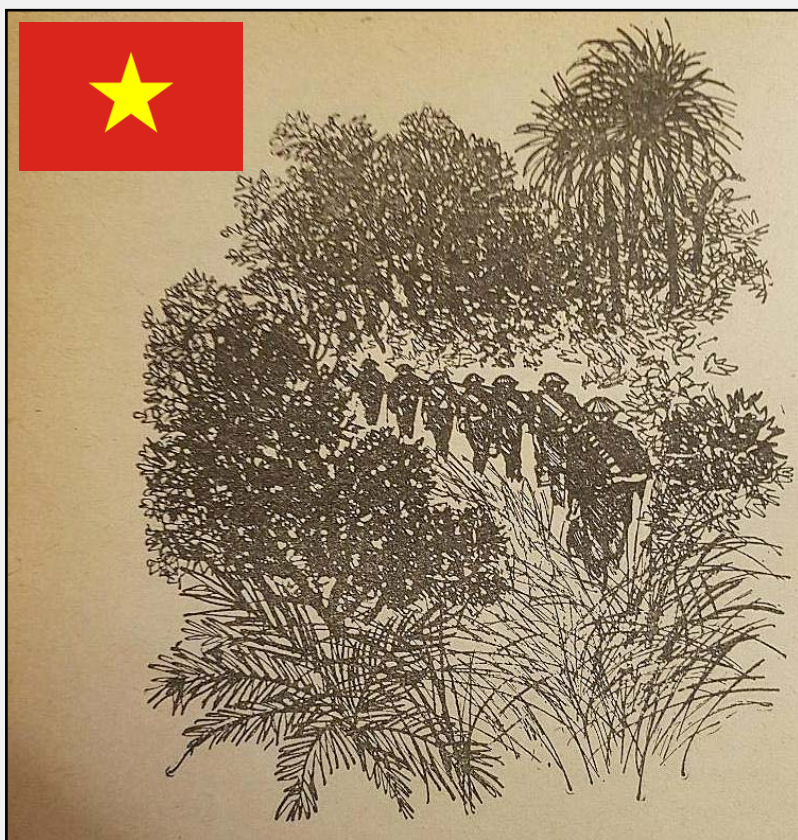
Dinesh Chandra Rupasinghe Gunawardena, Former Prime Minister of Sri Lanka reading a book '*Kim Jong Un and His Love the People Politics*', written by Dr M Jahangir Khan

Source: Dr M Jahangir Khan, Bangladesh

Revolutionary culture, art and literature

'A boy from Do Linh'

(A short story from a study guide for primary school students in Poland in the 1950s)



We were walking at night through impenetrable darkness, thick and black as ink. There were no stars to be seen. The sky was covered by the mighty crowns of tall trees. With my eyes accustomed to darkness I could distinguish feathery bamboo leaves, widely spread plumes of bushes similar to huge ferns, the returns of woody lianas, thick as a human arm. The barrels of automatic rifles gleamed with a pale, metallic sheen. Armed partisans walked before and behind me. We walked in silence for a long time, only rarely interrupted by a hushed, single word of an order spoken in Vietnamese. Up above, night birds were howling between the branches. On the marshy, boggy ground one could hear the bass groaning of giant frogs. The fireflies, large and lively, waved in the air in glittering zigzags, drawing a wavering blue streak of each flight.

At some hour of the night we slowed down our march. For a while, the danger ceased to threaten us, because the enemy posts were behind us. A short stop brought us to the bank of a stream that sloshed loudly among the piled - up boulders.

When we moved on, going deeper into the forest, the partisans began to sing in an undertone. I did not know the words to the songs they were humming. But some of the melodies were familiar to me. I happily caught by ear a beautiful song about the forest that protects the freedom fighters. I had heard it back in North Vietnam. This song was broadcast by Radio Hanoi. But I did not know the next song, in which the resonant words: *Do Linh* returned.

Tell me, *anh Thanh*¹, what song did the peasants sing at night? - I asked my translator, *Thanh*,

later.

What song are you asking about?

The one in which the word *Do Linh* is repeated. What does it mean?

If you want, I will tell you about him, but a little later. Now we are off!

It was not until late in the evening that we found time for a story. We were in a hut, the walls of which were replaced by low bamboo wickerwork. Slowly sipping greenish tea, aromatic and tart, I listened attentively. *Thanh* told me the story of a boy from *Do Linh*, about whom the song hummed by the guerrillas the previous night spoke.

It happened a dozen or so years ago. Our previous war against the French was coming to an end. But, as you know, hopes for a better life and peace were disappointed. A new enemy replaced the previous one. There were no French, but Americans came to replace them. Obedient to their orders, the representatives of the local authorities began a bloody reckoning with people who had recently fought for freedom, who in this fight did not spare their lives, did not spare their own blood. These were the people who were tortured and often murdered.

The enemy was not satisfied with oppressing the freedom fighters. He wanted to disgrace and insult their fight. While some enemy units were suddenly rushing into villages and arresting people, in other villages they were trying to train their inhabitants to be informers and spies. Generous rewards were promised to those who would point out former participants of the resistance movement.

Terror fell on the peaceful village of *Do Linh* when one day the enemy invaded it. The soldiers were perfectly equipped and armed. A well - groomed officer, using a portable megaphone, announced that all the inhabitants must immediately gather in the middle of the village. No one was allowed to stay in their huts, not even children.

What have they come up with this time? - the frightened people asked. They only asked with their eyes. No one dared to say these words out loud. Many residents of *Do Linh* village were sent to prison in the county town. None of them returned. What will happen now?

A crowd of people gathered in a small square. All the faces were gloomy, frightened, silent. Women hugged their children, as if in anticipation of the moment they wanted to spare them from seeing. When an officer stepped forward, ordering attention in a loud voice, the people took their breath away. There was a moment of agonizing expectation.

The officer nodded to a soldier standing nearby, who pulled a dirty, crumpled, ragged shred from a sack and handed it to his superior. He unfurled the banner, spread it out and showed it to those present. A murmur like a sigh passed among the people. This dirty scrap was the banner. The banner with the golden star ...

Thanh paused for a moment in his story. Cicadas were singing near the hut. A greenish, metallic shimmering lizard slid nimbly across the cracked, brown bark of a tree growing nearby. For a moment, it seemed to me that I was in the distant village of *Do Linh*. That I was mingled with the crowd of people, looking at the banner with the golden star, battered by the enemy. The golden star is to the Vietnamese what the white eagle is to us Poles. It symbolizes the fight for freedom.

Meanwhile, *Thanh* resumed his story.

The officer issued a loud appeal:

Show that you are obedient to the authorities. Who will volunteer to stand up and destroy this banner?!

A cold wind swept over the people as if. To destroy the banner, to insult the symbol of the golden star is to cross out and trample the recent past. A past filled with the fight for freedom, for land for the peasants, for rice and books for everyone.

A second call. And not a word of response. Opposite the officer stood a compact wall of motionless, silent human faces. No one stepped out from the row of frozen, unmoving people.

Come on, let one of you move! the officer urged and tempted. But there was already a note of poorly concealed impatience in his voice.

The first to set an example of obedience to the authorities will receive a generous reward! the officer encouraged. He will receive food, clothing, money... Come on, someone finally move!

People could not believe their eyes: a boy of thirteen, the son of a poor family, stepped forward in front of the compact group. He looked boldly into the eyes of the officer. The latter, glad that someone had listened to him, eagerly handed him the banner.

- I see you are sensible! he praised. You will not regret it. Quickly destroy this rag! This star has brought you no good.

The boy carefully took the soiled banner in both hands as if it were something very delicate. He spread it out in front of his chest. In a voice that resounded loudly amidst the deep silence that fell over the square, he said:

This banner gave the land to my father. As long as it flew over our homeland, my younger brothers and sisters did not suffer hunger, and I could study in the forest school. Whoever wants to tear the banner, let him try!

The next words were interrupted by the loud sound of a shot. The boy staggered and fell. The officer took revenge. The people who had been silent a moment ago, struck by brutality - moved the bench to lift the body of the heroic child,

This boy died, but he lives in song. As long and wide as South Vietnam is, the youth sing about him ...

Thanh fell silent. We sat for a long time without a word. Only the crickets resumed their concert, bursting into a measured, piercing chime. And it seemed to me that in their music I heard, like a refrain, the sonorous words remembered from the previous night: '*Do Linh ... Do Linh ...*' As if the entire fighting Vietnamese land were repeating in a polyphonic echo the news of the child who died a soldier's death.

Editorial explanations of names and terms used in the text:

¹*anh Thanh* - mate

True story

'Bourgeois consciousness versus proletarian consciousness'

It happened during the renovation of the building of the company where I was employed.

While taking a break on my shift, I passed workers painting in the corridor and whenever I passed them, I greeted them and tried to stop for a moment and talk to the workers about various topics, including proletarian consciousness.

Once, when I was taking a break from work again, I stopped and started talking to one of the workers, with whom I had already talked about politics, this time their boss butted in, who, while they were working non - stop, was sitting in his expensive car outside or driving to eat something.

With a sarcastic smile, he said, listening to our conversations, that if it were not for him, the workers would not have orders and therefore work.

So, I asked him if the means of production and the decision about production were in the hands of the workers, would they need the favour of orders from the employees, the capitalists, who stole these means of production, precisely to make the working - class dependent on them, so that they could earn money from them. The capitalist mumbled something about human greedy nature, to which I replied that it can be systematically monitored, so that some do not live at the expense of others, but he went away joking that the workers should go back to work because they will form trade unions from listening to this.

When he left, I told the workers that a better world is possible, a world without capitalism and companies, without capitalists. If only they would take matters into their own hands and fight for it.

One of the young workers asked: - *Okay, but what good will it do us if we govern ourselves by our own rules?*

I replied to him, - *for example, that a bottle of water that you bought for work in a shop will not cost one pound there, at the gym two pounds and in the cinema as much as four pounds, or at the airport five. Everywhere it will be the same price as one pound.*

The same worker asked:

- *Okay, but if there are no companies and capitalists, how will we earn money and where will we live?*

On this question I ended resignedly, because further education would take a very long time to explain to them the basic principles of another social and political reality, as well as economic one, which is called the socialist system. Bitterness and sadness remained from the level of class consciousness of the British proletariat.

The next episode, the meaning of which is similar, was my response to a comment by one of the capitalist owners of electricity distribution companies, who published an article on one of the

social networking portals about the huge profits of his company and alleged business success. Namely, in the comment that I posted under this article, I criticized him quite sharply for posting such articles at a time when the skyrocketing prices of energy are getting higher and higher. I have received a very short reply: *The purpose of a company is to make a profit.*

I also reacted briefly to this answer: *The company is there to make a profit, right? At the cost of human suffering and poor people? Capitalist greed explained by profit. If you keep thinking like that, electricity will only go to the rich, it almost is.*

There was no further response.

Both cases, the first one with a young owner of the renovation company, who was a hired as a service provider, and the rich bourgeois of the electricity distribution company, show well in what plane of reality the parasites of our times live - the capitalist bourgeois. This shows their state of consciousness, in which capitalist profit counts.

In these two examples it is clear how long decades of propagating years of bourgeois culture and bourgeois, liberal, greedy - mindedness have damaged the consciousness of British society and how difficult it is to reverse it, to fight it.

While ordinary workers had the right not to know the economic laws of Marxism governing their exploitation, in the case of this capitalist, his warped psyche governed by selfish greed for profit at any cost is worthy of the highest condemnation. Just like him, hundreds and thousands of similar barbarians in their criminal activity called by them '*running a business*' and protected by legal regulations created by themselves to secure their exploitation of the working class, do not care about either human health or life. It was precisely these kinds of people called themselves: '*businessmen*', that Noam Chomsky wrote about:

'I do not know what word in the English language - I cannot find one - applies to people, who are willing to sacrifice the literal existence of organized human life, so they can put a few more dollars into highly stuffed pockets.

The word 'evil' does not even begin to approach it'.

(Noam Chomsky)

They do not care at all about families with children freezing in British homes, as they cannot afford electricity as high prices, and these criminals of the modern liberal economy, have forced them to make the choice between having to buy food or heating thus, risking life of poor people just for the selfish desire for profit.

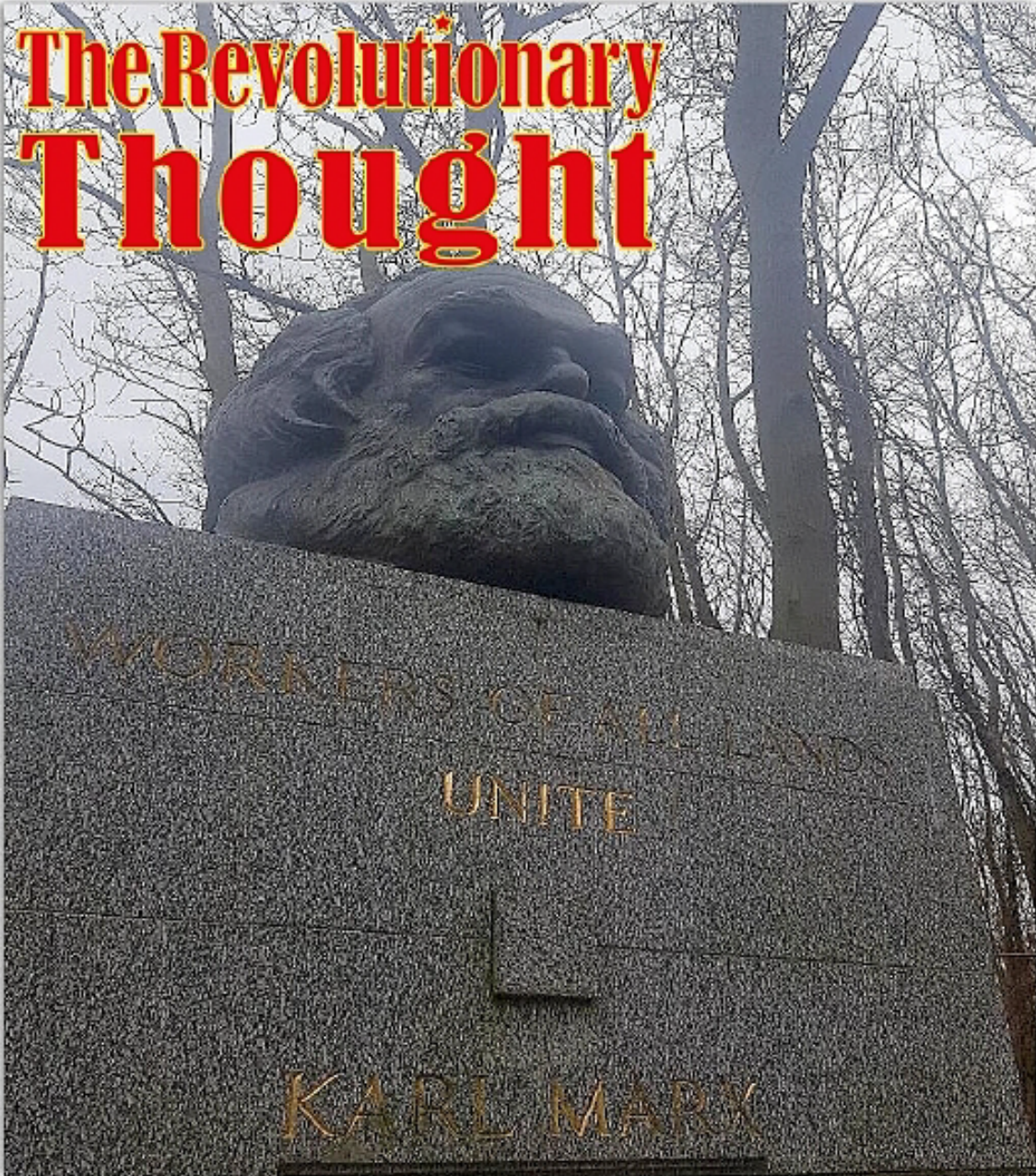
Comrade '*Kim*'

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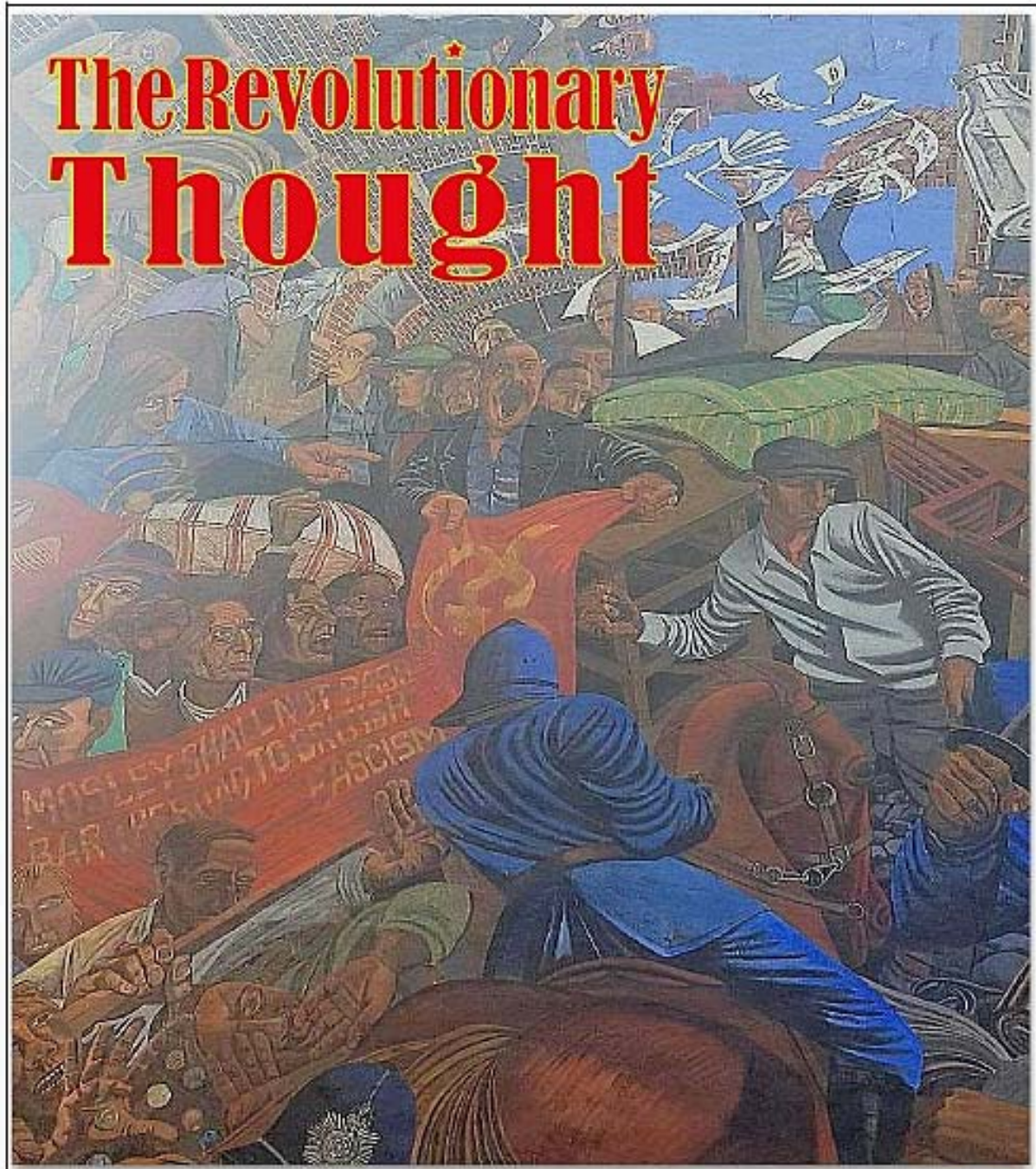
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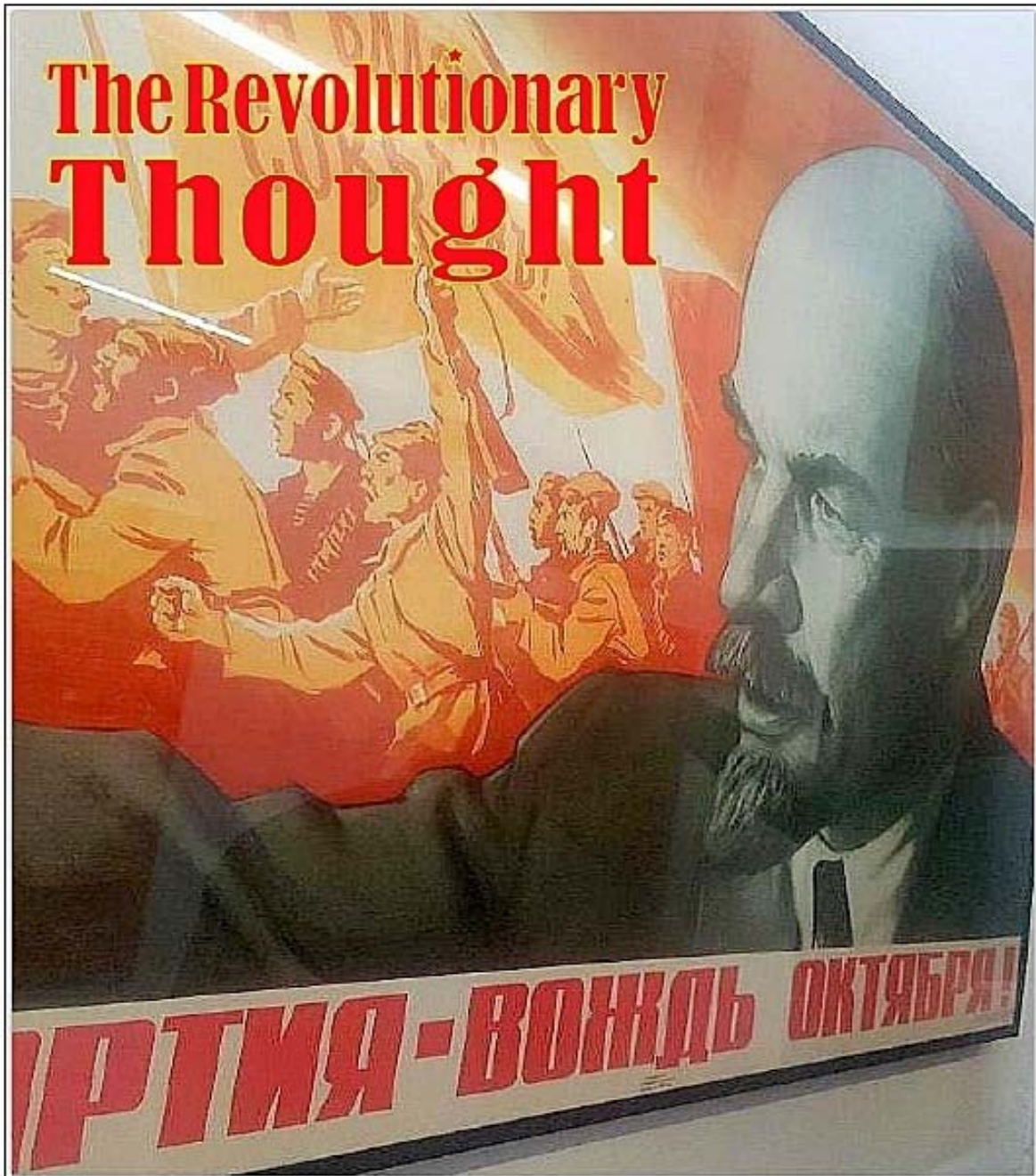
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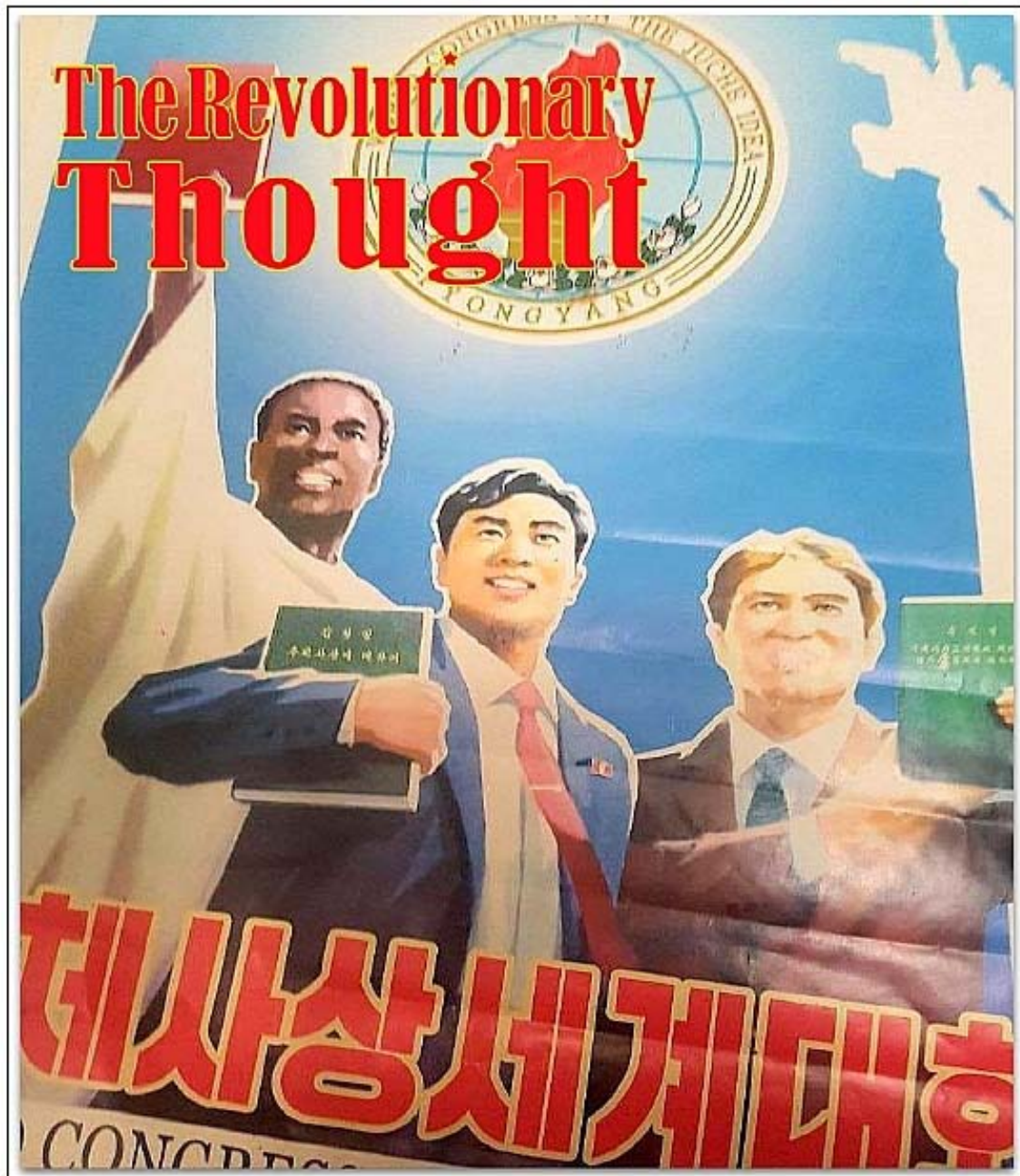
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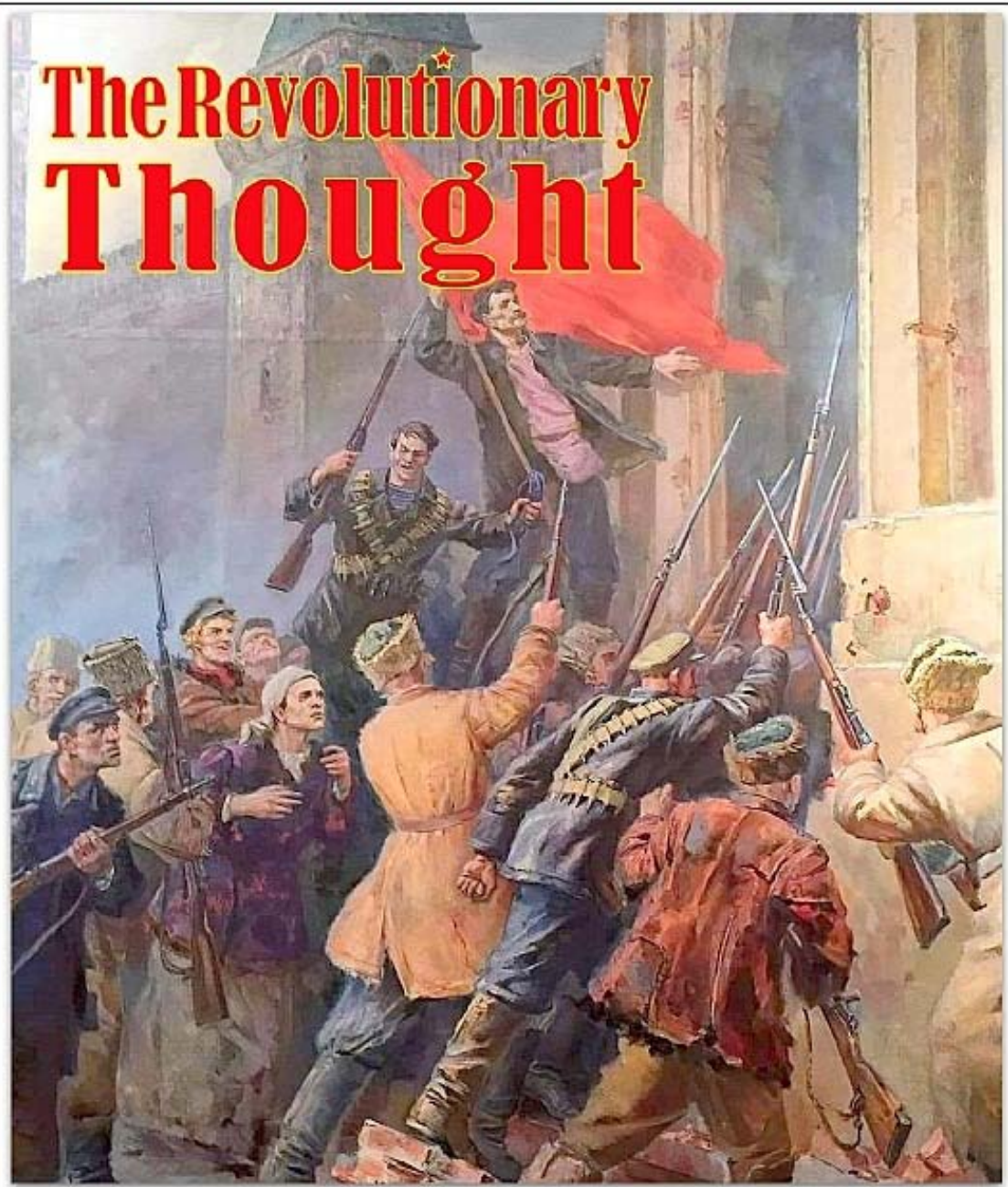
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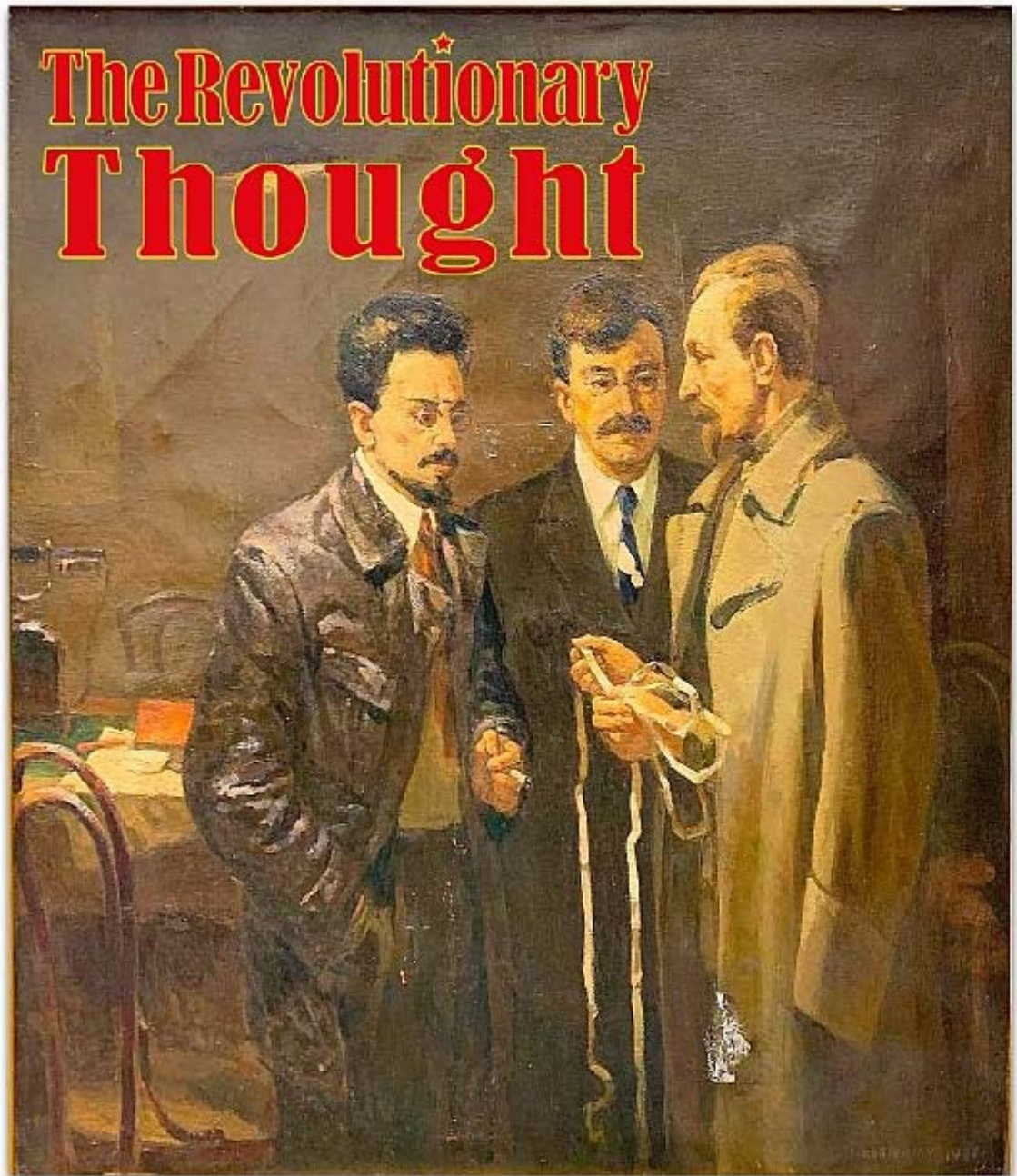
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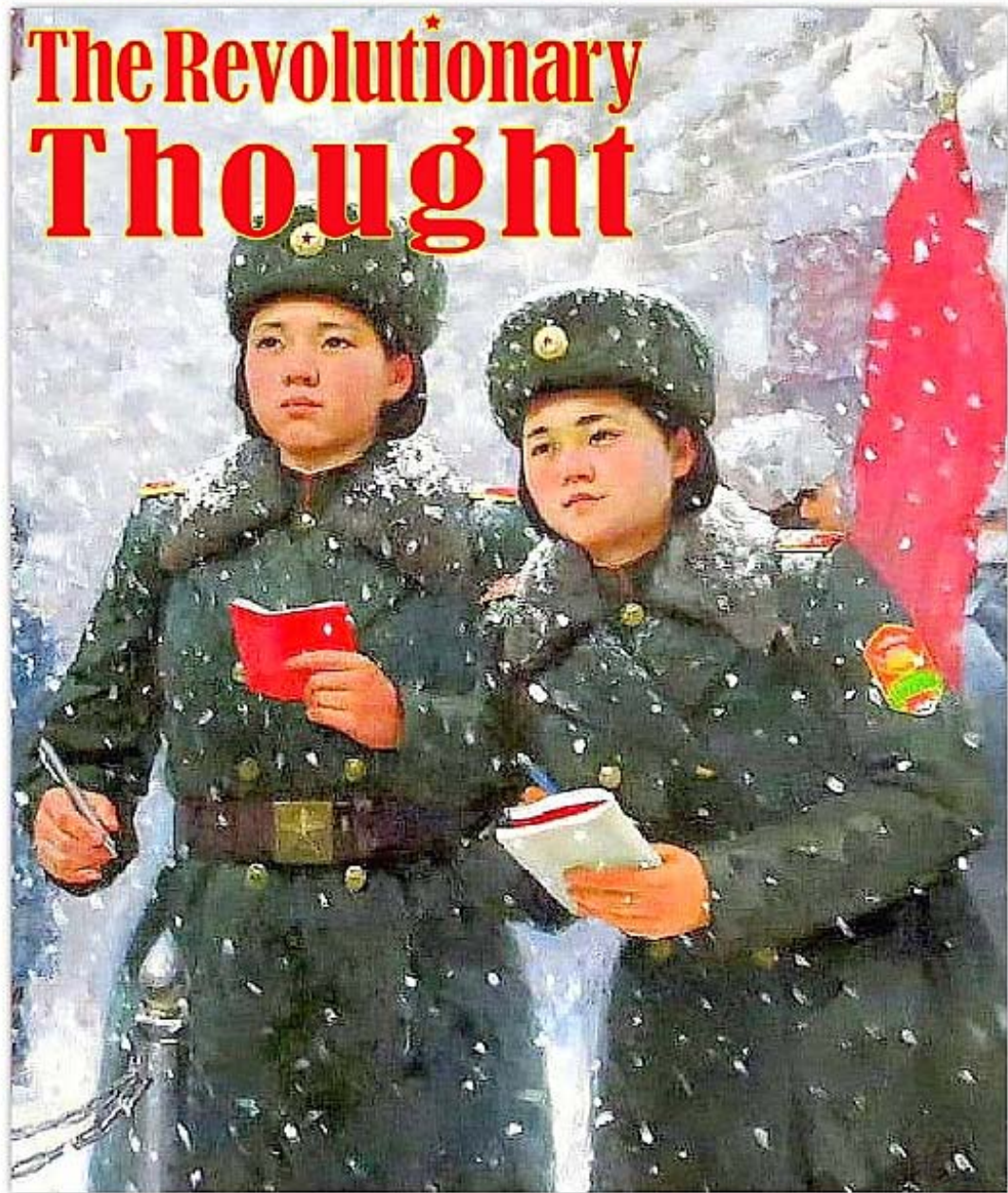
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